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JORYAT'S CRUDITIES;

REPRINTED

FROM THE EDITION OF 1611:

WITH

HIS LETTERS FROM INDIA, &c.

VOLUME II.





CORYAT'S CRUDITIES;

REPRINTED from the EDITION of 1611,

TO WHICH ARE NOW ADDED,

HIS LETTERS FROM INDIA, &c.

A N D

EXTRACTS RELATING TO HIM,

FROM VARIOUS AUTHORS:

B E I N G

A more particular Account of his TRAVELS (mostly on Foot) in DIFFERENT PARTS of the GLOBE, than any hitherto published,

TOGETHER WITH HIS

ORATIONS, CHARACTER, DEATH, &c.

WITH COPPER-PLATES.

IN THREE VOLUMES.

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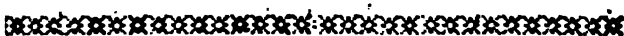
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ORYATS CRUDITIES.

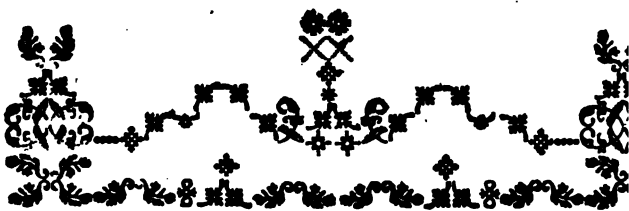


SINCE I have now mentioned that Honourable Gentleman Sir HENRY WOTTON, I will here insert an elegant Epistle written vnto him by my right worthy friend that fluent-tongued Gentleman and plausible Linguist Mr. RICHARD MARTIN, of the Middle Temple, because it was the principall occasion purchasing me the friendship of that noble Knight, which I esteeme for one of the best fortunes that happened vnto me in my trauels. This I say was his Epistle which he subscribed with this Title.

VOL. II.

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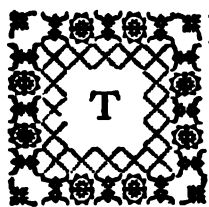
TO



TO THE
RIGHT HONOURABLE
Sir HENRY WOTTON, K
AMBASSADOR for the KING
of GREAT-BRITAIN in VENICE.

The Epistle itself is this.

MY LORD,



Hough I know well that
they who undertake
commend others, must
have something in them-
selves worthy commen-
tation, (for that the deriuatiue pow-
er by the rules of our lawes, cannot
be greater then the primitive) y
since my bouldnesse grows vpon the
assurance of your Lordships fauor

CORYATS CRUDITIES. 3

and not out of any opinion of mine
 owne worth, the presumption is the
 lesse faulty, and the more pardonable;
 to which consideration if I should adde
 the desert of the person whom this
 letter presents to your Lordship, it
 would make me feare the lesse, calling
 to my remembrance how rich your
 Lordship did always account your self
 in the wealth of vertuous acquaintan-
 ces, and well-accomplished friends.
 Amongst whom this bearer Mr. THO-
 MAS CORYAT, of *Odcombe*, in Somerset-
 shire, will easily finde a place, if for
 my sake, and by my means your Lord-
 ship will first deigne to take notice of
 him. To giue your Lordship an in-
 uentory of his particular qualities, were
 rather to paint my friend then to praise
 him, nor would that forme seeme
 liberall or agreeable with either
 of our open minds; yet seeing to
 yeeld no reason or account of my re-
 port of him, would make vs both
 suspected, and seeme rather a begging
 of your fauour for a worthlesse man, then

4 CORYATS CRUDITIES.

a iust pretension thereto: By that right and title which all vertuous men have in men publicquely qualified as you Lordship, I will only say this, that look what pleasure or contentment may be drawn from good society, liberall studies, or variable discourse, are all to be found in Mr. THOMAS CORYATE. In the first, *in via pro vehiculo est*, more pleasant then a Dutch waggon; in the second, a Universall pretender; in the third, amongst his Friends infinite, and the last that will be wearied. The end of his voyage (which must be first made knowne to an Ambassador) is to better himself by the increase of knowledge for the good of his Country, wherein he is resolued to begge wisdom among the rich, rather then wealth or riches amongst the learned; and what the affection of the Gentleman is to learning, I can (if need be) be deposed; but of his ability and iudgement therein, I had rather your Lordships sharpe judgement should finde him guilty, then mine accuse him.

CORYATS CRUDITIES. 5.

m. For I hate to betray my friends, two things I have intreated him to carry with him, discretion and money, which commodities are not easily taken up by exchange vpon the Rialto; he hath promised me to go well furnished with both, of other things he hopes to be furnished by your Lordships means. One thing by way of reoccupation I would intreat of your Lordship, that if any of your Intelligencers should giue aduertisement of my traffiquing or merchandising vsed by this Gentleman at Naples, your Lordship would rather interpret it as one collaterally or inciuentally by way of entertainment, then finally for any gaine; being determined besides his experience) to returne for her things a very beggar. But here himself will yeeld your Lordship a smaller reason: To binde vp all, take into our Honorable consideration, that woe what curtesie you doe to him, our Lordship shall doe to a Gentleman in whose veines runs the bloud of

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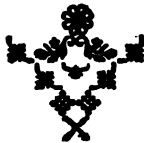
the noble Effexiah family, to who
chiefe he is cosen german, but for
what remoued, to what * distance I ca
not shew your Lordship. Thus not le
ger to interrupt your Lordships seriou
nesse, crauing pardon for my self, a
fauour for him, I humbly kisse yc
honorable hand.

Your humble servant,

Middle Temple, }
May 1, 1608. }

RICHARD MARTIN

* But you might have told his Lordship (ge
Mr. *Martin*) if you had beene so disposed, to
distance of the fourth degree, and no further.
I can assure you Sir that is most true.



H

Here againe I wil once more speake of our
 most worthy Ambassador Sir *Henry Wot-*
ton, honoris causa, because his house was in the
 same street (when I was in Venice) where
 the Iewish Ghetto is, euen in the streete called
St. Hieronimo, and but a little from it. Cer-
 tainly he hath greatly graced and honoured his
 country by that most honourable port that he
 hath maintayned in this noble City, by his
 generose carriage and most elegant and gra-
 cious behauiour amongst the greatest Senators
 and Clarissimoes, which like the true adamant,
 had that attractiue vertue to winne him their
 loue and grace in the highest measure. And
 the rather I am induced to make mention of
 him, because I receiued many great fauours at
 his hauds in Venice, for the which (I must
 confesse) I am most deseruedly ingaged vnto
 him in all due obseruance and obsequious re-
 spects while I liue. Also those rare vertues of
 the minde wherewith God hath abundantly in-
 riched him, his singular learning and exqui-
 site knowledge in the Greeke and Latin, and
 the famousst languages of Christendome,
 which are excellently beautified with a plau-
 sible volubility of speech, haue purchased him
 the inward friendship of all the Christian Am-
 bassadors resident in the City; and finally his
 zealous conuersation, (which is the principall
 thing of all) piety, and integrity of life, and
 his true worship of God in the midst of Po-
 pery, superstition, and idolatry (for he hath
 seruice and sermons in his house after the Pro-

testant manner, which I thinke was never before permitted in Venice, that said Divine and worthy Scholler Mr. *William Brad* being his Preacher at the time of my being in Venice) will be very forcible motives. I doubt not to winne many soules to *Jesus Christ*, and to draw downe of the famous Populace of the City to the true reformed religion, and profession of the Gospell.

In this Street also doth famous Frier *Paul* dwell which is of the order of *Serviti*. I mention him because in the time of the difference betwixt the Signiory of Venice and the Pope, he did in some sort oppose himself against the Pope, especially concerning his supremacy in civill matters, and as wel with his tongue as his pen inveighed not a little against him. So that for his bouldnesse with the Popes Holynesse, he was like to be slaine by some of the Papists in Venice, whereof one did very dangerously wound him. It is thought that he doth dissent in many points from the Papistick doctrine, and inclineth to the Protestants religion, by reason that some learned Protestants haue by their conuersation with him in his Conuent something diuerted him from Popery. Wherefore notice being taken by many great men of the City that he beginneth to swarue from the Romish religion, he was lately restrained (as I heard in Venice) from all conference with Protestants. I was at the Monastery of the Benedictine Monkes called *Saint Georges*, which is situate in a very delectable

Stable Island about halfe a mile Southward
 in Saint Marks place. It is a passing sumptuous
 place, and the fairest and richest Monastery
 without comparifon in all Venice, hauing
 the least threescore thousand crownes for a
 arlie reuenue, which amounte to eightene
 oufand pound sterling. Now they are much
 cupied in building as the Benedictines of
 adua, efpecially about the finishing of their
 church which is a maruailous faire worke:
 d in which are many auncient monuments.
 f fome whereof I will make relation, and
 ginne with the principallest, which is that
 Saint Stephen the first Christian Martyr. For
 re his bones lye (as they say) inclosed vnder
 goodly Altar of red marble, vnto which there
 a faire ascent by fiue porphyrie greefes, and
 ry rich marble pillars on both sides of ex-
 llent colours, white, blacke, blewish, &c.
 n the left hand of the Altar this is written
 a faire piece of stone. *Diuus Stephanus Proto-*
artyr, Anno post Christum natum 33. à Iudeis
is petitus Hierosolymis Martyrio coronatur, at-
e inter sanctos cœlites refertur Syone conditus.
ius ossa multis post annis Honorij Cæsaris tem-
re Luciani Presbyteri diuino monitu patefacta,
ex Syone Constantinopolin à pia muliere Iulia-
, Constantino Heraclij Imperante in Constan-
inam primùm Basilicam translata, Venetias inde
ui per Petrum Venetum Monachum transuēta,
ascale 2. Pont. Opt. Max. Alexio Con-
no Orientis & Henrico Occidentis Impera-
re: edito insigni miraculo dum vectores jactif-
sima

*fima iactati tempestate Maleam defleſcerent. Tri-
bunus Nemo huius Cœnobij Abbas maximè pin-
templo veteri in aram maximam recondidit. Ioan-
ne Gradonigo Patriarcha Gradenſe, & Ordele-
pho Faletro Venetiarum Principe. VIII. Cal-
Iulij, M. C. X. Againe this is written on
the right hand of the ſame Altar.*

*Oſſa Diui Stephani Protomartyris, quum ad-
huc in dicta æde conderentur, Gallo Equiti oranti
ibidem ab Angelo cœleſti oraculo manifeſtata, pe-
tentibus Wilhelmo atque Alberto Auſtriæ Ducibus
Senatusconſulto reſerata ſunt Cal. Sept. M.
CCC. LXXIX. Sed nouo hoc templo in
Diui Georgij & ipſius Protomartyris honorem à
Monachis in auguſtiorẽ formam reſtituto, veterẽ
æde ſolo æquatâ, quò aræ maximæ fundamenta
iacerentur, vniuerſæ ferè ciuitatis in hanc inſu-
lam concurſu Deiparæ Affumptionis feſto die Io-
anne Triuiſano Patriarcha Venetiarum, præeun-
tibus Abbate & Monachis, hymnoſque & laudes
canentibus, Nicolai de Ponte Venetiarum Prin-
cipis & Senatus præſentia veterẽ Protomartyris
monumento demolito venerabundi monachi eadem
in hoc ipſum ſub veſperam ſuppliciter intulere,
atque intra arcam conſtituere. Gregorij 13.
Pontificatus Anna 1X. Rodulpho 2. Romano-
rum Imperatore.*

Over his Altar is painted the Hiſtory of
his ſtoning by the Iewes, paſſing well in a
faire table.

Oppoſite to Saint Stephens Altar at the
South ſide of the Church (for this before
mentioned ſtandeth in the North ſide) is
erected

erected an Altar wherein are intombed the bones of St. *Damianus* the Confessor, adorned with foure exceeding beautifull pillars of whitish marble, wherein are many Azure vaines. Over each of these Altars standeth a siluer Crucifixe with two siluer Candlesticks. In another part of the South side I saw the monument of *Dominicus Bollanus* a Senator of Venice, and afterward Bishop of Brixia, with his Statue to the middle erected ouer it, and this Epitaph is written in golden letters, vpon a table of Touchstone. *Dominico Bollano Senatori grauissimo Brixianam Præturam difficillimis temporibus gerenti, ab ea ad eiusdem ciuitatis Episcopatum diuinitus vocato, viginti & amplius annis in eius administratione summa cum vigilantia & sanctitate consumptis, illius ossibus Brixie conditis, hoc in patriâ monumentum quod posteris sequantur, Antonius & Vincentius fratris filij pie posuere, Anno Dom. M. D. LXXIX. Prid. Id. Augusti, annos natus LXV menses VI. dies duos.*

Againe, in the North side of the Church right opposite to this monument, there is another monument of *Vincentius Maurocenus* a Venetian Knight, adorned with a faire statue of free stone, and vnder it this Epitaph is written. *Vincentio Mauroceno Equiti Si Marci Procuratoris gradum factis consilijsque præclaris adepto, grauissimis reipub. temporibus, Prouisoris Generalis munere in tuenda ora maritima fortissimè uso, Oratoris dignitate apud Gregorium 13. & amplissimis alijs honoribus magnificentissimè functo, pietate longè præstantissimo Andreæ F. L. D. & mirificæ*

*mirificæ indolis adolescentem summo cum omni
dolore peregrè redcundo Byzantio mortuum eodem
hoc tumulo condendum curavit pij in parentem filij
M. P. vixit annos 77. Cal. Martij decessit. Ann
M. D. LXXXVIII.*

The pauement of the body of the Church is made of diamond pauier of red and white marble. The body itielse is fifty five paces long, and fifty one broad. The rooffe which is ouer the middle, is vaulted and hollow like a nut shell. There are two rowes of stately pillars in the body, whereof each containeth sixe more; but so maime these pillars are, that some of them doe consist of eight particulars, square and very artificially compacted together in one. At the West end of the Church are two very rich Fonts made of Porphyrie stone. In the Quire the whole history of St. Bennet is very curiously made in Wainscot by a certaine Flemming called *Albertus de Brule*, and two rowes of seats are with principall fine cunning made of Wainscot; the pauement of checker worke, with prety litle pieces of marble of diuers colours white, red, black, &c.

There is an exceeding rich Altar a little without the Quire, made of marble stones of different colours, at the toppe whereof are erected foure brasen men supporting an exceeding great brasen globe, and at the top thereof standeth the image of Christ, made in brasce also.

Hard

Hard by this Altar are two very rich candlestickes, the base whereof is touch-stone, and all the rest full of variety of curious workes, made in brasse as farre as the socket; the whole shanke betwixt the base and the socket being about eight foot high. These were the fairest candlesticks that euer I saw. Againe opposite to this Altar on both sides of the Church are set two maruelous faire tables of religious pictures: In another roome adioyning to the Church, I saw another goodly Altar, over which was written, *Altare priuilegiatum pro mortuis in quo iacet corpus S Pauli Constantinopolitani Martyris.*

I was in a long gallery of this Monastery, which is a very goodly, faire and spacious roome to walke in, Also I saw their Hall or Refectory, where there is a passing faire picture of an exceeding breadth and length, containing the history of Christs sitting at the table at he marriage at Cana in Galilie. They haue a very faire cloyster that inuironeth a pretty green quadrangle, on the North side whereof there is a certaine conuenient roome, where the Abbot and the Monks do meete euery afternoone. There doth the Abbot examine them wherein they haue transgressed the rule of the Instituter of their order *S. Bennet*, and those whom he findeth offenders are disciplined according to his discretion. They haue an exceeding delectable and large garden full of great variety of ainty fruites, which is the fairest not onely of all Venice, but also of all the Gardens I saw

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saw in Italy, surpassing euen that notable garden of the Benedictins in Padua, which I haue before mentioned. Insomuch that I haue heard this conceit of this garden: That as Italy is the garden of the world, Lombardy the garden of Italy, Venice the garden of Lombardy, so this is *κρυβησσος* the garden of Venice. Euery Friday they bestow great almes vpon the poore, and once euery yeare, which I take to be the eighth day of October, they bestow almes vpon six thousand poore for the sake of all Christian soules. None of these Monks doe eat any flesh but onely in time of great necessity, but altogether fish. I was much beholding in this Monastery to a certaine Scottish Monke of the house, who accompanied me all the while I was there, and shewed me all things that I saw there.

Thus much of S. Georges Monastery.

THere is a very magnificent and sumptuous building neere to the banke of the *Canal il grande*, and opposite to the Rialto, where the Dutch Merchants doe sojourne, called the Fontigo. They say there are two hundred seuerall lodgings in this house: it is square and built foure stories high, with faire galleries, supported with pretty pillars in rowes above each other. At the comming in of the house, directly ouer the linterne of the dore, this inscription is made in stone; *Leonardi Lauredani Inclyti Principis Principatus anno sexto.*
There

There are two very faire and spacious Piazzas or maket places in the Citie, besides that of *St. Marke* before mentioned, whereof the fairest is *St. Stephens*, being indeed of a notable length, euen two hundred eighty seuen paces long, for I paced it; but of a meane breadth, onely sixty one. Here euery Sunday and Holy-day in the euening the young men of the citie doe exercise themselues at a certaine play that they call Baloone, which is thus: Sixe or seuen yong men or thereabout weare certaine round things vpon their armes, made of timber, which are full of sharpe pointed knobs cut out of the same matter. In these exercises they put off their dublets, and hauing put this round instrument vpon one of their armes, they toss vp and downe a great ball, as great as our football in England: sometimes they will toss the ball with this instrument, as high as a common Church, and about one hundred paces at the least from them. About them sit the Clarissimoes of Venice, with many strangers that repair thither to see their game. I haue seene at the least a thousand or fiftene hundred people there: If you will haue a stoole it will cost you a gazet, which is almost a penny. The other Piazza is a faire one also, that of *St. Paul*, being all greene, whereas the other being paved with bricke is bare and plaine without any grasse. These two haue their names from Churches: the first from *St. Stephens* Church adioyning to it, where there is a conuent of Friars, and many auncient monuments

monuments of great antiquities are shewed there. And the other from *St. Pauls Church* hard by, which although it be but little yet is passing glorious and beautifull, being ground about very richly within side. I was in the house of *Grimannus*, Patriarch of Aquileia which is a very stately building, and furnished with many notable antiquities of statues, &c. the best and the greatest part are in chambers and higher roomes, whither I could not have access by reason of a sinister accident. But in the Court I saw a goodly alabaster statue of a Gyant, and many stones wherein were Greeke and Latin inscriptions.

A little from *St. Pauls Church* that I have before mentioned, there is a goodly Church called the Friery, which indeed in riches and sumptuousnesse is inferiour to many Churches in the citie, but in greatnesse it exceedeth them all. Besides there are many notable monuments to be seene there. Amongst the rest a very ancient statue of one of their generall Captaines on horse-backe, with an Epitaph in such obselete and difficult characters that I could not reade it.

I was at one of their Play-houses where I saw a Comedie acted. The house is very beggarly and base in comparison of our stately Play-houses in England: neyther can their Actors compare with vs for apparell, shewes and musick. Here I obserued certaine things that I neuer saw before. For I saw women acte, a thing that I neuer saw before, though I have
heard

and that it hath beene sometimes vsed in London, and they performed it with as good a face, action, gesture, and whatsoeuer convenient for a Player, as euer I saw any masculine Actor. Also their noble and famous Cortezans came to this comedy, but so disguised, that a man cannot perceiue them. For they wore double maskes vpon their faces, to the end they might not be seene: one reaching from the toppe of their forehead to their chinne and under their necke; another with twiskes of downy or woolly stuffe couering their noses. And as for their neckes round about, they were so couered and wrapped with cobweb lawne and other things, that no part of their skin could be discerned. Vpon their heads they wore little blacke felt caps very like to those of the Clarissimoes that I will hereafter speake of. Also each of them wore a black short Taffata cloake. They were so graced that they sate on high alone by themselues in the best roome of all the Play-house. If any man should be so resolute to unmaske one of them but in merriment onely to see their faces, it is said that were he neuer so noble or worthy a personage, he should be cut in pieces before he should come forth of the roome, specially if he were a stranger. I saw some men also in the Play-house, disguised in the same manner with double visards, those were said to be the fauourites of the same Cortezans: they sit not here in galleries as we doe in London. For there is but one or two little gal-

Ieries in the house, wherein the Cortezans only sit. But all the men doe sit beneath in the yard or court, euery man vpon his seuerrall stoole, for the which hee payeth a gazet.

I passed in a Gondola to pleasant Murano, distant about a little mile from the citie, where they make their delicate Venice glasses, so famous ouer al Christendome for the incomparable finenes thereof, and in one of their working houses made a glasse my self. Most of their principall matter whereof they make their glasses is a kinde of earth which is brought thither by Sea from Drepanum, a goodly haugen towne of Sicilie, where *Æneas* buried his aged father *Anchises*. This Murano is a very delectable and populous place, hauing many faire buildings both publique and priuate. And diuers very pleasant gardens: the first that inhabited it were those of the towne Altinum, bordering vpon the Sea coast, who in the time of the Hunnes inuasion of Italy, repaired hither with their wiues and children, for the more securitie of their liues, as other borderers also did at the same time to those Islands, where Venice now standeth. Here did I eate the best Oysters that euer I did in all my life. They were indeede but little, something lesse then our Wainflete Oysters about London, but as green as a leeke, and *gratissimi saporis & succi*.

By the way betwixt Venice and Murano I obserued a most notable thing, whereof I had often heard long before, a faire Monastery of Augustinian Monks built by a second ‡ *Flora* of

‡ These were rich cortezans the one in Rome, the other in Corinth.

Last I mean a rich Coroner of Venice whose
 name was *Margherita Amilone*. I have not
 heard of so religious a worke done by so in-
 eligious a founder in any place of Christ-
 endome: belike she hoped to make expiation
 unto God by this holy deepe for the lascivi-
 ous dalliances of her youth, but *sed per se*
perando periret.

I saw about a mile east from Venice a most
 goodly building of an extraordinary greatnesse
 called *Lio*, which serveth in stead of a Cattle,
 to contain those Souldiers that are pressed for
 the warres in the city and other places there-
 about, for some convenient time, till they are
 afterward disposed eyther for Sea or Land
 service, according to the pleasure of their
 Captaines, whom they shall serve.

I was at three very solemn feasts in Ve-
 nice, I meane not commessations or ban-
 quets, but holy and religious solemnities,
 whereof the first was in the Church of cer-
 talne Nunnes in St. *Laurence* parish, which
 are dedicated to St. *Laurence*. This was
 celebrated the one and thirtieth of July be-
 ing Sunday, where I heard much singular
 musicke. The second was on the day of our
 Ladies assumption, which was the fifth of
 August being Fryday; that day in the morn-
 ing I saw the Duke in some of his richest
 ornaments, accompanied with twenty sixe
 couple of Senators, in their damask-long-
 sleeved gownes come to Saint *Mark*. After
 there were Venetian Knights and Ambassa-

dors, that gaue attendance vpon him, and the first that went before him on the right hand, carried a naked sword in his hand. He himself then wore two very rich robes or long garments, whereof the vppermost was white, of cloth of siluer, with great massy buttons of gold, the other cloth of siluer also, but adorned with many curious workes made in colours with needle worke. His traine was then holden vp by two Gentlemen. At that time I heard much good musicke in Saint *Markes* Church, but especially that of a treble violl which was so excellent, that I thinke no man could surpasse it. Also there were sagbuts and cornets as at St. *Laurence* feast which yeelded passing good musicke. The third feast was vpon Saint *Roches* day being Saturday and the sixth day of August, where I heard the best musicke that euer I did in all my life both in the morning and the afternoone, so good that I would willingly goe an hundred miles a foote at any time to heare the like. The place where it was, is neare to Saint *Roches* Church, a very sumptuous and magnificent building that belongeth to one of the fixe † Companies of the citie. For there are in Venice fixe Fraternities or Companies that haue their seuerall halles (as we call them in London) be-

† These Companies are neither more nor lesse then fixe, to the end to answer the fixe parts or tribes whereof the whole citie consisteth. One Company being appointed for euery particular tribe.

longing

longing to them, and great maintenance for the performing of those shews that each company doth make; as that Fraternitie to whom this most portly building neare Saint *Roches* Church belongeth (being farre the fairest of all the the fixe) doth enioy the yearely reueneue of fourteene thousand Chiquinies, which do amount to fixe thousand ninety five pounds fixeteene shillings and eight pence. Euery Chiquinie containing eleuen *Liuers*, and twelue sols; the *Liu*er is nine pence, the sol an half penny. So that the Venetian Chiquinie counteruaileth eight shillings eight pence half penny of our money. This building hath a maruailous rich and stately frontispice, being built with passing faire white stone, and adorned with many goodly pillars of marble. There are three most beautifull roomes in this building; the first is the lowest, which hath two rowes of goodly pillars in it opposite to each other which vpon this day of Saint *Roch* were adorned with many faire pictures of great personages that hanged round about them, as of Emperours, Kings, Queenes, Dukes, Duchesses, Popes, &c. In this roome are two or three faire Altars: For this roome is not appointed for merriments and banquetings as the halles belonging to the Companies of London, but altogether for deuotion and religion, therein to laud and prayse God and his Saints with Psalmes, Hymnes, spirituall songs and melodious musicke vpon certain daies dedicated vnto Saints. The second is

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very spacious and large, hauing two or three faire Altars more: the rooffe of this roome which is of a stately height, is richly gilt and decked with many sumptuous embossings of gold, and the walles are beautified with sundry delicate pictures, as also many parts of the rooffe; vnto this room you must ascend by two or three very goodly paire of staires. The third room which is made at one corner of this spacious roome, is very beautifull, hauing both rooffe and wals something correspondent to the other; but the floore much more exquisite and curious, being excellently distinguished with checker worke made of seuerall kinds of marble, which are put in by the rarest cunning that the wit of man can deuise. The second roome is the place where this festiuitie was solemnized to the honour of *St. Roch*, at one end whereof was an Altar garnished with many singular ornaments, but especially with a great multitude of siluer Candlesticks, in number sixty, and Candles in them of Virgin waxe. This feast consisted principally of Musicke, which was both vocall and instrumental, so good, so delectable, so rare, so admirable, so superexcellent, that it did euen rauish and stupifie all those strangers that neuer heard the like. But how others were affected with it I know not; for mine owne part I can say this, that I was for the time euen rapt vp with *St. Paul* into the third heauen. Sometimes there sung fixeteene or twenty men together, hauing
 their

their master or moderator to keepe them in order; and when they sung, the instrumentall musitians played also. Sometimes fixeteene played together vpon their instruments, ten Sagbuts, foure Cornets, and two Violdegambaes of an extraordinary greatness; sometimes tenne, fixe Sagbuts and foure Cornets; sometimes two, a Cornet and a treble violl. Of those treble viols I heard three seuerall there, whereof each was so good, especially one that I obserued aboue the rest, that I neuer heard the like before. Those that played vpon the treble viols, sung and played together, and sometimes two singular fellows played together vpon Theorboes, to which they sung also, who yeelded admirable sweet musicke, but so still that they could scarce be heard but by those that were very neare them. These two Theorbists concluded that nights musicke, which continued three whole howers at the least. For they beganne about fise of the clocke, and ended not before eight. Also it continued as long in the morning: at euery time that euery seuerall musicke played, the Organs, whereof there are seven faire paire in that room, standing al in a rowe together, plaied with them. Of the fingers there were three or foure so excellent that I thinke few or none in Christendome do exell them, especially one, who had such a peerelesse and (as I may in a maner say) such a supernaturall voice for sweetnesse, that I think there was neuer a better finger in all the world,

inſomuch that he did not onely giue the moſt pleaſant contentment that could be imagined, to all the hearers, but alſo did as it were aſtoniſh and amaze them. I alwaies thought that he was an Eunuch, which if he had beene, it had taken away ſome part of my admiration, becauſe they do moſt commonly ſing paſſing wel; but he was not, therefore it was much the more admirable. Againſt it was the more worthy of admiration, becauſe he was a middle-aged man, as about forty yeares old. For nature doth more commonly beſtowe ſuch a ſingularitie of voice vpon boyes and ſtriplings, then vpon men of ſuch yeares. Beſides it was farre the more excellent, becauſe it was nothing forced, ſtrained, or affected, but came from him with the greateſt facilitie that euer I heard. Truly I think that had a Nightingale beene in the ſame roome, and contended with him for the ſuperioritie, ſomething perhaps he might excell him, becauſe God hath granted that little birde ſuch a priuiledge for the ſweetneſſe of his voice, as to none other: but I think he could not much. To conclude, I attribute ſo much to this rare fellow for his ſinging, that I thinke the country where he was borne, may be as proude for breeding ſo ſingular a perſon as *Smyrna* was of her *Homer*, *Verona* of her *Catullus*, or *Mantua* of *Virgil*: But exceeding happy may that Citie, or towne, or perſon bee that poſſeſſeth this miracle of nature. Theſe muſicians had beſtowed vpon them

by that company of *St. Roche* an hundred duckats, which is twenty three pound and six shillings eight pence sterling. Thus much concerning the musicke of those famous feastes of *St. Laurence*, the Assumption of our Lady, and *St. Roche*.

There is one very memorable thing (besides the rest that I haue before named) to be done in Venice, if it be true that I heard reported of it; euen the head of a certaine Fryer which is set vpon the top of one of their steeples: He was beheaded for his monstrous and inordinate luxury, as some affirm. For I heard many say in Venice that he begat with childe lesse then ninety nine Nunnes, and that if his courage had serued him to haue begotten one more with child, that he might haue made vp the full number of an hundred, his life should haue bene saued. I asked many Venetians whether this were true, who denied it vnto me, but with such a kinde of smiling and laughter, that that denying seemed a kinde of confessing of the matter. Againe some others tenuating the haynousnesse of the crime, told me that that was but a meer fable, and that the truth was, that he committed sacrilege by robbing one of the Churches of the city, stealing away their Chalice and other things of greatest worth; after the which he was cast out of the Venetian Signiorie: but being afterward apprehended, he was executed for this fact, and not for the other.

On

On the fourth day of August being Thursday, I saw a very Tragical and dolefull spectacle in Saint *Markes* place. Two men tormented with the strapado, which is done in this manner. The offender hauing his hands bound behind him, is conueighed into a rope that hangeth in a pully, and after hoysed vp in the rope to a great heighth with two seuerall swinges, where he sustaineth so great torments that his joynts are for the time loosed and pulled asunder; besides such abundance of bloud is gathered into his hands and face, that for the time he is in the torture, his face and hands doe looke as red as fire.

The manuary artes of the Venetians are so exquisite and curious, that I thinke no artificers in the world doe excell them in some, especially painting. For I saw two things in a painters shop in Saint *Markes*, which I did not a little admire; the one was the picture of a hinder quarter of Veal hanged vp in his shop, which a stranger at the first sight would imagine to be a naturall and true quarter of veal; but it was not: For it was only a counterfeit of a hinder quarter of veale, the rarest inuention that euer I saw before. The other was the picture of a Gentlewoman, whose eies were contriued with that singularitie of cunning, that they moued vp and down of themselves, not after a seeming manner, but truly and indeed. For I did very exactly view it. But I beleue it was done by a vice which the Grecians call *αὐτοματον*. Also I obserued another

nother thing in the same shop that gaue me great contentment, the picture of famous *Cassandra* that was commonly sttyled *Fidelis Veneta Puella*. Shee was in her time esteemed the very Phœnix and mirror of all the women in Christendome for learning. Truly it did much the more comfort me to see her picture, because learned *Angelus Politianus* wrote a most elegant Epistle vnto her with this beginning : *O decus Italiae virgo, &c.* which I haue often read in the booke of his Epistles, and that with more pleasure and delight then any other of his Epistles, though they are all passing sweete, *Atticis leporibus inspersæ, & Hyblæo melle dulciores.*

The burials are so strange both in Venice, and all other Cities, Townes, and parishes of Italy, that they differ not onely from England, but from all other nations whatsoeuer in Christendome. For they carry the Corse to Church with the face, handes and feete all naked, and wearing the same apparell that the person wore lately before it died, or that which it craued to be buried in : which apparell is interred together with their bodies. Also I obserued another thing in their burials that sauoreth of intollerable superstition : many a man that hath beene a vitious and licentious liuer, is buried in the habits of a Franciscan Frier ; the reason forsooth is, because they beleeeue there is such virtue in the Friers cowle, that it will procure them remission of the third part of their sinnes : a
most

most fond and impious opinion. We in England do hope, and so doth euery good Christian besides, to obtaine remission of our sinnes, through the meere merites of Christ, and not by wearing of a Friers frocke, to whom we attribute no more virtue than to a *Bar-docucullus*, that is, a Shepheards ragged and weather beaten cloake.

Also there is another very superstitious custome vsed not only in Venice, but also in all other cities and townes of Italy where I haue beene, which is likewise obserued (as I vnderstand) in all cities townes, and parishes whatsoeuer of all Italy, in which they differ (as I thinke) from all Christian Nations, that at noone and the setting of the sunne, all men, women and children must kneele, and say their *Aue Maria* bare headed where-soeuer they are, eyther in their houses or in the streets, when the *Aue Marie* bell ringeth. *Gesner* writeth in his *Bibliotheca*, that that worthy man *Iofias Simlerus Tigurinus* wrote a learned Dialogue concerning this subiect, whether it were lawfull to pray bare headed, eyther at noone, or the euening at the ringing of this *Aue Marie* bell. But this Booke was but a manuscript and neuer printed: I thinke it doth taxe this custome; for truly it is superstitious and worthy the taxing.

There happened at the time of my being in Venice a very prodigious thing vpon the first day of Iuly being Friday. For that day there fell a shower of haile, lasting for the space

of halfe an houre, that yeelded stones
great as Pigeons egges; a thing that ama-
all that beheld it. Also there was ano-
r strange thing that fel out when I was
re: the ball or globe of a certaine Tower
the citie, together with the crosse that
od thereon, was so extremely scorched
h lightning, that it was turned coale black.
indeede two or three nights one after
ther it lightned as terribly in Venice as
r I saw in my life, and that most inces-
tly for many houres together.

Amongst many other things that moued
at admiration in me in Venice, this was
the least, to consider the marueilous af-
ence and exuberancy of all things tending
the sustentation of mans life. For albeit
y haue neyther meadows, nor pastures,
arable grounds neare their city (which is
matter impossible, because it is seated in the
, and distinguished with such a multitude of
nnels) to yeeld them corne and victuals:

they haue as great a abundance (a thing
y strange to be considered) of victuals,
ne and fruites of all sorts whatsoeuer, as
r city (I thinke) of all Italy. Their
tuals and all other prouision being very
ntecously ministred vnto them from Padua,
enza, and other bordering townes and pla-
of Lombardy, which are in their owne
ninion. For I haue seene their shambles
l market places (whereof they haue a great
ltitude) exceedingly well furnished with all
manner

manner of necessaries. As for their fruits I haue obserued wonderful plenty amongst them, as Grapes, Peares, Apples, Plummies, Apricocks: all which are sold by weight, and not by tale: Figges most excellent of three or foure sorts, as blacke, which are the daintiest, greene, and yellow. Likewise they had another special commodity when I was there, which is one of the most delectable dishes for Sommer fruite of all Christendome, namely muske Melons. I wondered at the plenty of them; for there was such store brought into the citie euery morning and euening for the space of a moneth together, that not onely *St. Markes* place, but also all the market places of the citie were superabundantly furnished with them: insomuch that I thinke there were sold so many of them euery day for that space, as yeelded fise hundred pound sterling. They are of three sorts, yellow, greene, and redde, but the red is most toothsome of all. The great long banke whereof I haue before spoken, which is interiected as a strong Rampier betwixt the Adriatique sea and the citie, euen the *Litto maggior*, doth yeeld the greatest store of these Melons that are brought to Venice. But I aduise thee (gentle Reader) if thou meanest to see Venice, and shalt happen to be there in the sommer time when they are ripe, to abstaine from the immoderate eating of them. For the sweetnesse of them is such as hath allured many men to eate so immoderately of them;

that

that they haue therewith hastened their vntimely death: the fruite being indeed γλυκὺ πικρὸν, that is, sweete-sowre. Sweete in the palate, but sowre in the stomacke, if it be not soberly eaten. For it doth often breede the *Dysenteria*, that is, the bloudy fluxe: of which disease the Emperour *Fredericke* the third, died by the intemperate eating of them, as I will hereafter declare in my obseruations of Germany. Also they haue another excellent fruite called Anguria, the coldest fruit in taste that euer I did eate: the pith of it, which is in the middle, is as redde as blood, and full of blacke kernels. They finde a notable commodity of it in sommer, for the cooling of themselues in time of heat. For it hath the most refrigerating vertue of all the fruites of Italy. Moreouer the abundance of fish, which is twise a day brought into the citie, is so great, that they haue not onely exceeding plenty for themselues, but also doe communicate that commodity to their neighbour townes. Amongst many other strange fishes that I haue obserued in their market places, I haue seene many Tortises, whereof I neuer saw but one in all England. Besides they haue great plenty of fowle, and such admirable variety thereof, that I haue heard in the citie they are furnished with no lesse then two hundred seuerall sortes of them. I haue obserued a thing amongst the Venetians, that I haue not a little wondered at, that their Gentlemen and
greatest

greatest Senators, a man worth perhaps two millions of duckats, will come into the market, and buy their flesh, fish, fruites, and such other things as are necessary for the maintenance of their family: a token indeed of frugality, which is commendable in all men; but me thinkes it is not an argument of true generosity, that a noble spirit should deiect it selfe to these petty and base matters, that are fitter to be done by seruants then men of a generose parentage. Therefore I commend mine owne countrey-man, the English Gentleman, that scorneth to goe into the market to buy his victuals and other necessities for house-keeping, but employeth his Cooke or Cator about those inferior and sordid affaires.

It is said there are of all the Gentlemen of Venice, which are there called Clarissimoes, no lesse then three thousand, all which when they goe abroad out of their houses, both they that beare office, and they that are private, doe weare gownes: wherein they imitate † *Romanos rerum Dominos, gentemque togatam*: Most of their gownes are made of blacke cloth; and ouer their left shoulder they haue a flappe made of the same cloth, and edged with blacke Taffata: Also most of their gownes are faced before with blacke Taffata: There are others also that weare other gownes according to their distinct offices and degrees; as they that

† Virgil. *Ænei.* 1.

are of the Councell of tenne (which are as it were the maine body of the whole estate) doe most commonly weare blacke chamlet gownes, with maruellous long sleeues that reach almost downe to the ground. Againe they that weare red chamlet gownes with long sleeues, are those that are called *Sauì*, whereof some haue authority onely by land, as being the principall Ouerseers of the Podesstas, and Prætors in their land cities, and some by Sea. There are others also that weare blew cloth gownes with blew flapps ouer their shoulders, edged with Taffata. These are the Secretaries of the Councell of tenne. Vpon euery great festiuall day the Senators, and greatest Gentlemen that accompany the Duke to Church, or to any other place, doe weare crimson damaske gownes, with flappes of crimson veluet cast ouer their left shoulders. Likewise the Venetian Knights weare blacke damaske gownes with long sleeues: but hereby they are distinguished from the other Gentlemen. For they weare red apparell vnder their gownes, red filke stockings, and red pantafles. All these gowned men doe weare marueilous little blacke flat caps of felt, without any brimmes at all, and very diminutiue falling bands, no ruffles at all, which are so shallow, that I haue seene many of them not aboue a little inch deepe. The colour that they most affect and use for their other apparel, I mean doublet, hose, and jerkin, is blacke: a colour of grauity and decency. Besides the forme and fashion of

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their attire is both very auncient, euen the same that hath beene vsed these thousand yeares amongst them, and also vniforme. For all of them vse but one and the same forme of habite, euen the slender doublet made close to the body, without much quilting or bombase, and long hose plaine, without those new fangled curiosities, and ridiculous superfluities of panes, plaites, and other light toyes vsed with vs English men. Yet they make it of costly stuffe, well beseceming Gentlemen and eminent persons of their place, as of the best Taffates, and Sattins that Christendome doth yeeld, which are fairely garnished also with lace of the best sort. In both these things they much differ from vs English men. For whereas they haue but one colour, we use many more then are in the Rain-bow, all the most light, garish, and vnseemely colours that are in the world. Also for fashion we are much inferiour to them, For we weare more phantasticall fashions then any Nation vnder the Sunne doth, the French onely excepted; which hath giuen occasion both to the Venetian and other Italians to brand the English-man with a notable marke of leuity, by painting him starke naked with a paire of shears in his hand, making his fashion of attire according to the vaine inuention of his braine-sicke head, not to comelineffe and decorum.

But to returne to these gowned Gentlemen:
I obserued an extraordinary custome amongst
them,

them, that when two acquaintances meete and talke together at the walking times of the day, whereof I haue before spoken, eyther in the Dukes Palace, or *S. Markes* place, they giue a mutuall kisse when they depart from each other, by kissing one anothers cheeke: a custome that I neuer saw before, nor heard of, nor read of in any history. Likewise when they meete onely and not talke, they giue a low congie to each other by very ciuill and courteous gestures, as by bending of their bodies, and clapping their right hand vpon their breastes, without vncouering of their heads, which sometimes they vse, but very seldome.

Most of the women when they walke abroad, especially to Church, are vailed with long vailles, whereof some doe reache almost to the ground behinde. These vailles are eyther blacke, or white, or yellowish. The blacke, eyther wiues or widowes do weare: the white maides, and so the yellowish also; but they weare more white then yellowish. It is the custome of these maydes when they walke in the streetes, to couer their faces with their vailles, *verecundie causa*, the stufte being so thin and slight, that they may easily looke through it. For it is made of a pretty slender filke, and very finely curled: so that because she thus hoodwinketh her selfe, you can very seldome see her face at full when she walketh abroad, though perhaps you earnestly desire it, but only a little glimpse thereof. Now whereas I said before that only maydes doe

weare white vailles, and none else, I meane these white silk curled vayles, which (as they tolde me) none doe weare but maydes. But other white vayles wiues doe much weare, such as are made of holland, whereas the greatest part is handsomely edged with great and very faire bone lace. Almost all the wiues, widowes and mayds do walke abroad with their breastes all naked, and many of them haue their backes also naked euen almost to the middle, which some do couer with a slight linnen, as cobwebbe lawne, or such other thinne stuffe: a fashion me thinkes very vnciuill and vnseemely, especially if the beholder might plainly see them. For I belecue vnto many that haue *prurientem libidinem*, they would minister a great incentiue & fomentation of luxurious desires. Howbeit it is much vsed both in Venice and Padua. For very few of them do weare bands but only Gentlemen, and those do weare little lawne or cambricke ruffles. There is one thing vsed of the Venetian women, and some others dwelling in the cities and townes subiect to the Signiory of Venice, that is not to be obserued (I thinke) amongst any other women in Christendome: which is so common in Venice, that no woman whatsoeuer goeth without it, either in her house or abroad; a thing made of wood, and couered with leather of sundry colors, some with white, some redde, some yellow. It is called a Chapiney, which they weare vnder their shoes. Many of them are
curiously

curiously painted; some also I haue seene fairely gilt: so vncomely a thing (in my opinion) that it is pittie this foolish custom is not cleane banished and exterminated out of the citie. There are many of these Chapineys of a great heighth, euen half a yard high, which maketh many of their women that are very short, seeme much taller then the tallest women we haue in England. Also I haue heard that this is obserued amongst them, that by how much the nobler a woman is, by so much the higher are her Chapineys. All their Gentlewomen, and most of their wiues and widowes that are of any wealth, are assisted and supported eyther by men or women when they walke abroad, to the end they may not fall. They are borne vp most commonly by the left arme, otherwise they might quickly take a fall. For I saw a woman fall a very dangerous fall, as she was going down the staires of one of the little stony bridges with her high Chapineys alone by her selfe: but I did nothing pittie her, because shee wore such friuolous and (as I may truely terme them) ridiculous instruments, which were the occasion of her fall. For both I myselfe, and many other strangers (as I haue obserued in Venice) haue often laughed at them for their vaine Chapineys.

All the women of Venice euery Saturday in the afternoone doe vse to annoint their haire with oyle, or some other † drugs, to the end

† These kind of ointments wherewith women were wont to annoint their haire, were heretofore called *Capillaria unguenta*. Turpebus Aduersarij. lib. 1. ca. 7.

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to make it looke faire, that is whitish. For that colour is most affected of the Venetian Dames and Lasses. And in this manner they do it: first they put on a readen hat, without any crowne at all, but brimmes of exceeding breadth and largeness: then they sit in some sun-shining place in a chamber or some other secret roome, where hauing a looking-glasse before them they sophisticate and dye their haire with the foresaid drugs, and after cast it backe round vpon the brimmes of the hat, till it be thoroughly dried with the heat of the sunne: and last of all they curle it vp in curious locks with a frissing or crisping pinne of iron, which we cal in Latin *Calamistrum*, the toppe whereof on both sides aboue their forehead is acuminated in two peakes. That this is true, I know by mine owne experience. For it was my chaunce one day when I was in Venice, to stand by an Englishman's wife, who was a Venetian woman borne, while she was thus trimming of her haire: a fauour not afforded to euery stranger.

But since I haue taken occasion to mention some notable particulars of their women, I will insist farther vpon that matter, and make relation of their Cortezans also, as being a thing incident and very proper to this discourse, especially because the name of a Cortezan of Venice is famoused ouer all Christendome. And I haue here inserted a picture of one of their nobler Cortezans, according to her Venetian habites, with my owne neare vnto her,
made



L'ignavia di Tomaso d'Alcantara

*Marquis de Crillon
alla corte di Carlo V.*



made in that forme as we saluted each other. Surely by so much the more willing I am to treat something of them, because I perceive it is so rare a matter to find a description of the Venetian Cortezans in any Authour, that all the writers that I could euer see, which have described the city, haue altogether excluded them out of their writings. Therefore seeing the History of these famous gallants is omitted by all others that haue written iust Commentaries of the Venetian state, as I know it is not impertinent to this present Discourse to write of them; so I hope it will not be vngratefull to the Reader to reade that of these notable persons, which no Author whatsoever doth impart vnto him but my selfe. Onely I feare least I shall expose my selfe to the seuerer censure and scandalous imputations of many carping Criticks, who I thinke will taxe me for luxury and wantonnesse to insert so lasciuious a matter into this Treatise of Venice. Wherefore at the end of this discourse of the Cortezans I will adde some Apologie for my selfe, which I hope will in some sort satisfie them, if they are not too captious.

The woman that professeth this trade is called in the Italian tongue *Cortezana*, which word is deriued from the Italian word *cortesia* that signifieth courtesie. Because these kinde of women are said to receiue courtesies of their fauourites. Which word hath some kinde of *affinitie* with the Greeke word *τραίσα* which signifieth properly a sociable woman, and is by

Demosthenes, Athenæus, and divers other profe writers often taken for a woman of a dissolute conuersation. As for the number of these Venetian Cortezans it is very great. For it is thought there are of them in the whole City and other adiacent places, as Murano, Malomocco, &c. at the least twenty thousand, whereof many are esteemed so loose, that they are said to open their quiuers to euery arrow. A most vngodly thing without doubt that there should be a tolleration of such licentious wantons in so glorious, so potent, so renowned a city. For methinks that the Venetians should be daylie affraid least their winking at such uncleannesse should be an occasion to draw down vpon them Gods curses and vengeance from heauen, and to consume their city with fire and brimstone, as in times past he did Sodome and Gomorrha. But they not fearing any such thing doe graunt large dispensation and indulgence vnto them, and that for these two causes. First, *ad vitanda maiora mala*. For they thinke that the chastity of their wiues would be the sooner assaulted, and so consequently they should be *capricornified*, (which of all the indignities in the world the Venetian cannot patiently endure) were it not for these places of euacuation. But I maruaile how that should be true though these Cortezans were vtterly rooted out of the City. For the Gentlemen do euen coope vp their wiues alwaies within the walles of their houses for feare of these inconueniences, as much as if there were no
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Cortezans at all in the City. So that you shall very seldome see a Venetian Gentleman's wife but either at the solemnization of a great marriage, or at the Christning of a Iew, or late in the euening rowing in a Gondola. The second cause is for that the reuenues which they pay vnto the Senate for their tolleration, doe maintain a dozen of their galleys, (as many reported vnto me in Venice) and so saue them a great charge. The consideration of these two things hath moued them to tolerate for the space of these many hundred yeares these kinde of Laides and Thaides, who may as fitly be termed the stales of Christendome as those were heretofore of Greece. For so infinite are the allurements of these amorous Calypsoes, that the same of them hath drawn many to Venice from some of the remotest parts of Christendome, to contemplate their beauties, and enjoy their pleasing dalliances. And indeede such is the variety of the delicious obiects they minister to their louers, that they want nothing tending to delight. For when you come into one of their Palaces (as indeed some few of the principallest of them liue in very magnificent and portly buildings fit for the entertainment of a great Prince) you seeme to enter into the Paradise of *Venus*. For their fairest roomes are most glorious and glittering to behold. The walles round about being adorned with most sumptuous tapistry and gilt leather, such as I haue spoken of in my Treatise of Padua. Besides you may see the picture of the

the noble Cortezan most exquisitely drawn. As for her selfe shee comes to thee decked like the Queene and Goddesse of loue, in so much that thou wilt thinke she made a late transmigration from Paphos, Cnidos, or Cythera, the auncient habitations of Dame *Venus*. For her face is adorned with the quintessence of beauty. In her cheekes thou shalt see the Lilly and the Rose striue for the supremacy, and the siluer tramels of her haire displayed in that curious manner besides her two frilled peakes standing vp like pretie Pyramides, that they giue thee the true *Cos amoris*. But if thou hast an exact iudgement, thou maist easily discern the effects of those famous apothecary drugs heretofore vsed amongst the Noble Ladies of Rome, euen *sibium*, *cerussa*, and *purpurissum*. For few of the Cortezans are so much beholding to nature, but that they adulterate their faces, and supply her defect with one of these three. A thing so common amongst them, that many of them which haue an elegant naturall beauty, doe varnish their faces (the obseruation whereof made me not a little pittie their vanities) with these kinde of sordid trumperies. Wherein methinks they seeme *ebur atramento candescere*, according to that excellent *Prouerbe of *Plautus*; that is, to make iuorie white with inke. Also the ornaments of her body are so rich, that except thou dost even geld thy affections (a thing

† Eras. ada. Chil. 1 Cent. 3. adag. 70.

hardly

hardly to be done) or carry with thee *Vlysses* hearbe called Moly which is mentioned by *Homer*, that is, some antidote against those Venereous titillations, shee wil very neare benumme and captivate thy senses, and make reason vale bonnet to affection. For thou shalt see her decked with many chaines of gold and orient pearle like a second *Gleopatra*, (but they are very litle) diuers gold rings beautified with diamonds and other costly stones, iewels in both her eares of great worth. A gowne of damaske (I speake this of the nobler Cortizans) either decked with a deep gold fringe (according as I haue expessed it in the picture of the Cortizan that I haue placed about the beginning of this discourse) or laced with fiae or sixe gold laces each two inches broad. Her petticoate of red chamlet edged with rich gold fringe, stockings of carnation filke, her breath and her whole body, the more to enamour thee, most fragrantly perfumed. Though these things will at the first sight seeme vnto thee most delectable allurements, yet if thou shalt rightly weigh them in the scales of a mature iudgement, thou wilt say with the wise man, and that very truely, that they are like a golden ring in a swines snout. Moreouer shee will endeuour to enchaunt thee partly with her melodious notes that she warbles out vpon her lute, which shee fingers with as laudable a stroake as many men that are excellent professors in the noble science of Musicke, and partly with that heart-tempting harmony
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of her voice. Also thou wilt finde the Venetian Cortezan (if she be a selected woman indeede) a good Rhetorician, and a most elegant discourser, so that if she cannot moue thee with all these foresaid delights, shee will assay thy constancy with her Rhetoricall tongue. And to the end shee may minister vnto thee the stronger temptations to come to her lure, shee will shew thee her chamber of recreation, where thou shalt see all manner of pleasing obiects, as many faire painted coffers where-with it is garnished round about, a curious milke-white canopy of needle worke, a silke quilt embrodered with gold : and generally all her bedding sweetly perfumed. And amongst other amiable ornaments, shee will shew thee one thing only in her chamber tending to mortification, a mattresse amongst so many *irritamenta maris*; euen the picture of our Lady by her bedside, with Christe in her armes, placed within a christall glasse. But beware notwithstanding all these *illecebræ & lenocinia amoris*, that thou enter not into termes of priuate conuersation with her. For then thou shalt finde her such a one as *Lippus* truly calls her, *callidam & calidam Solis filiam*, that is, the crafty and hot daughter of the Sunne. Moreouer I will tell thee this newes which is most true, that if thou shouldest wantonly conuerse with her, and not giue her that *salarium iniquitatis*, which thou hast promised her, but perhaps cunningly escape from her company, she will either cause thy throate
to

to be cut by her Ruffiano, if he can after catch thee in the City, or procure thee to be arrested (if thou art to be found) and clapped vp in the prison, where thou shalt remaine till thou hast paid her all thou didst promise her. Therefore for auoiding of those inconueniencies, I will giue thee the same counsell that *Lipſius* did to a friend of his that was to trauell into Italy, euen to furnish thy selfe with a double armour, the one for thine eyes, the other for thine eares. As for thine eyes, shut them and turne them aside from these venereous Venetian obiects. For they are the double windowes that conueigh them to thy heart. Also thou must fortifie thine eares against the attractive inchauntments of their plaufible speeches. Therefore euen as wrestlers were wont heretofore to fence their eares against al exterior annoyances, by putting to them certaine instruments called *ἀμφοῖδες*: so doe thou take vnto thy selfe this firme foundation against the amorous wovndes of the Venetian Cortezans, to heare none of their wanton toyes; or if thou wilt needes both see and heare them, doe thou only cast thy breath vpon them in that manner as we doe vpon Steele, which is so sooner on but incontinent it falleth off againe: so doe thou only breath a few words vpon them, and presently be gone from them: for if thou dost linger with them thou wilt finde their poyson to be more pernicious then that of the scorpion, aspe, or cocatrice. Amongst other things that I heard of these kinde of women
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in Venice, one is this, that when their *Cos amoris* beginneth to decay, when their youthfull vigor is spent, then they consecrate the dregs of their olde age to God by going into a Nunnery, hauing before dedicated the flower of their youth to the diuell; some of them also hauing scraped together so much pelse by their sordid facultie as doth maintaine them well in their old age: For many of them are as rich as euer was *Rhodope* in Egypt, *Flora* in Rome, or *Lais* in Corinth. One example whereof I haue before mentioned in *Margarita Æmiliana* that built a faire Monastery of Augustinian Monkes. There is one most notable thing more to be mentioned concerning these Venetian Cortezans, with the relation whereof I will end this discourse of them. If any of them happen to haue any children (as indeede they haue but few, for according to the old prouerbe the best carpenters make the fewest chips) they are brought vp either at their own charge, or in a certaine house of the citie appointed for no other vse but onely for the bringing up of the Cortezans bastards, which I saw Eastward aboue Saint *Markes* streete neare to the sea side. In the south wall of which building that looketh towards the sea, I obserued a certaine yron grate inserted into a hollow peece of the wall, betwixt which grate and a plaine stone beneath it, there is a conuenient little space to put in an infant. Hither doth the mother or some body for her bring the child shortly after it is borne into the world;
and

and if the body of it be no greater, but that it may conueniently without any hurt to the infant bee conueighd in at the foresaid space, they put it in there without speaking at all to any body that is in the house to take charge thereof. And from thenceforth the mother is absolutely discharged of her child. But if the child be growne to that bignesse that they cannot conueigh it through that space, it is carryed backe againe to the mother, who taketh charge of it her selfe, and bringeth it vp as well as she can. Those that are brought vp in this foresaid house, are remoued therehence when they come to yeares of discretion, and many of the male children are employed in the warres, or to serue in the Arsenall, or Gallies at sea, or some other publique seruice for the Common weale. And many of the females if they bee faire doe matrizare, that is, imitate their mothers in their gainfull facultie, and get their liuing by prostituting their bodies to their fauourites. Thus haue I described vnto thee the Venetian Cortezans; but because I haue related so many particulars of them, as few Englishmen that haue liued many yeares in Venice, can do the like, or at the least if they can, they will not vpon their returne into England, I beleeeue thou wilt cast an aspersiõ of wantonnesse vpon me, and say that I could not know all these matters without mine owne experience. I answere thee, that although I might haue knowne them without my experience, yet for my better satisfaction

tisfaction, I went to one of their noble houses (I wil confesse) to see the manner of their life, and obserue their behauiour, but not with such an intent as we reade *Demosthenes* went to *Lais*, to the end to pay something for repentance; but rather as *Panutius* did to *Tbais*, of whom we read that when he came to her, and craued a secret roome for his pastime, she should answere him that the same roome where they were together, was secret enough, because no body could see them but onely God; vpon which speech the godly man tooke occasion to perswade her to the feare of God and religion, and to the reformation of her licentious life, since God was able to pricke into the secretest corners of the world. And so at last conuerted her by this meanes from a wanton Cortezan to a holy and religious woman. In like manner I both wished the conuersion of the Cortezan that I saw, and did my endeauour by perswasive termes to conuert her, though my speeches could not take the like effect that those of *Panutius* did. Withall I went thither partly to the end to see whether those things were true that I often heard before both in England, France, Sauoy, Italy, and also in Venice it selfe concerning these famous women, for

*Segnius irritant animos demissa per aures
quàm quæ sunt oculis subiecta fidelibus, & quæ
ipse sibi tradit spectator*——

Neither can I be perswaded that it ought to be esteemed for a stain or blemish to
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the reputation of an honest and ingenuous man to see a Cortezan in her house, and note her manners and conuersation, because according to the old maxime, *Cognitio mali non est mala*, the knowledge of euill is not euill, but the practice and execution thereof. For I thinke that a virtuous man will be the more confirmed and settled in virtue by the obseruation of some vices, then if he did not at all know what they were. For which cause we may read that the auncient Lacedemonians were wont sometimes to make their slaues drunke, which were called *Helotes*, and so present them to their children in the midst of their drunken pangs, to the end that by seeing the vgliness of that vice in others, they might the more loath and detest it in themselues all the dayes of their life afterward: as for mine owne part I would haue thee consider that euen as the riuer Rhodanus (to vse that most excellent comparison; that eloquent *Kirchnerius* doth in his Oration that I haue prefixed before this booke) doth passe through the lake Losanna, and yet mingleth not his waters therewith; and as the Fountain Arcthusa runneth through the Sea; and confoundeth not her fresh water with the salt liquor of the Sea; and as the beames of the Sunne doe penetrate into many vacleane places, and yet are nothing polluted with the impuritie thereof: so did I visite the Palace of a noble Cortezan, view her own amorous person, heare her talke, ob-

serue her fashion of life, and yet was nothing contaminated therewith, nor corrupted in manner. Therefore I instantly request thee (most candid reader) to be as charitably conceited of me, though I haue at large deciphered and as it were anatomized a Venetian Cortezan vnto thee, as thou wouldest haue me of thy selfe vpon the like request.

I hope it will not be esteemed for an impertinencie to my discourse, if I next speake of the Mountebanks of Venice, seeing amongst many other thinges that doe much famouse this Citie, these two sorts of people, namely the Cortezans and the Mountebanks, are not the least: for although there are Mountebanks also in other Cities of Italy; yet because there is a greater concurse of them in Venice then else where, and that of the better sort and the most eloquent fellowes; and also for that there is a larger tolleration of them here then in other Cities (for in Rome, &c. they are restrained from certain matters as I haue heard which are heere allowed them) therefore they vse to name a Venetian Mountebanke *κατ' ἰσόχνη* for the coryphaeus and principall Mountebanke of all Italy: neither doe I much doubt but that this treatise of them will be acceptable to some readers, as being a meere nouelty neuer before heard of (I thinke) by thousands of our English Gallants. Surely the principall reason that hath induced me to make mention of them is, because when I was in Venice, they oftentimes ministred infinite

finite pleasure vnto me. I will first beginne with the etymologie of their name: the word Mountebank (being in the Italian tongue *Monta' in banco*) is compounded of two Italian words. *Montare* which signifieth to ascend or goe vp to a place, and *banco* a bench, because these fellowes doe act their part vpon a stage, which is compacted of benches or fourmes, though I haue seene some fewe of them also stand vpon the ground when they tell their tales, which are such as are commonly called *Ciaratanoe's* or *Ciarlatans*, in Latin they are called *Circulatores* and *Agyrtæ*, which is deriued from the Greeke worde ἀγίρην which signifieth to gather or draw a company of people together, in Greeke θυρατόποι. The principall place where they acte, is the first part of Saint Marks street that reacheth betwixt the West front of S. Marks Church, and the opposite front of Saint Geminians Church. In which, twice a day, that is, in the morning and in the afternoone, you may see siue or sixe seuerall stages erected for them: those that acte vpon the ground, euen the foresaid Ciarlatans being of the poorer sort of them, stand most commonly in the second part of S. Marks, not far from the gate of the Duks Palace. These Mountebanks at one end of their stage place their trunke, which is replenished with a world of new-fangled trumperies. After the whole rabble of them is gotten vp to the stage, whereof some weare visards being disguised like fooles in a play,

some that are women (for there are diuers women also amongst them) are attyred with habits according to that person that they sustaine; after (I say) they are all vpon the stage, the musicke begins. Sometimes vocall, sometimes instrumentall, and sometimes both together. This musicke is a preamble and introduction to the ensuing matter: in the meane time while the musicke playes, the principall Mountebank which is the Captaine and ring-leader of all the rest, opens his truncke, and sets abroach his wares; after the musicke hath ceased, he maketh an oration to the audience of halfe an houre long, or almost an houre. Wherein he doth moit hyperbolically extoll the vertue of his drugs and confections:

Laudat venales qui vult extrudere merces.

Though many of them are very counterfeit and false. Truly I often wondred at many of these naturall Orators. For they would tell their tales with such admirable volubility and plausible grace, euen *extempore*, and seasoned with that singular variety of elegant jests and witty conceits, that they did often strike great admiration into strangers that neuer heard them before: and by how much the more eloquent these Naturalists are, by so much the greater audience they draw vnto them, and the more ware they sell. After the chiefeſt Mountebanks first speech is ended, he delivereth out his commodities by little and little, the iester still playing his part, and the musicians singing and playing vpon their instruments

Amoris. The principal things that they sell are, viz, mountebanks, and as things printed, Apocryphal books, and a Commonwealth of other miles. The said Mountebank at every time that he delivereth out any thing, maketh an extemporall speech, which he doth utter wth intermingling with such flattery jests (but spiced now and then with singular flourish,) that they minister pulling in and laughter to the whole company, which perhaps may consist of a thousand people that flock together about one of their stages. For so many according to my estimation I have scene giving attention to some notable eloquent Mountebank. I have observed miraculous strange matters done by some of these Mountebanks. For I saw one of them holde a viper in his hand, and play with his sting a quarter of an houre together, and yet receive no hurt; though another man should have beene presently stung to death with it. He made vs all beleeue that the same viper was linealy descended from the generation of that viper that leapt out of the fire vpon *St. Paul's* hand, in the Island of Melita, now called Malta, and did him no hurt; and told vs moreover that it would sting some, and not others. Also I have scene a Mountebanke hackle and gash his naked arme with a knife most pittifully to behold, so that the blood hath streamed out in great abundance, and by and by after he hath

applied a certaine oyle vnto it, wherewith I hath incontinent both stanchd the blood, and so thoroughly healed the woundes and gash that when he hath afterward shewed vs his arm againe, we could not possibly perceiue the least token of a gash. Besides there was another black gowned Mountebanke that gaue me excellent contentment to the company that frequented his stage. This fellow was borne blinde, and so continued to that day: he neuer missed Saint *Markes* place twise a day for fixe weekes together: he was noted to be singular fellow for singing extemporall songs and for a pretty kinde of musicke that he made with two bones betwixt his fingers. Moreover I haue seene some of them doe such strangling trickes as would be almost incredible to be reported. Also I haue obserued that in them, that after they haue extolled their wares to the skies, hauing set the price of ten crownes vpon some one of their commodities, they haue at last descended so low, that they haue taken for it foure gazets, which is something less then a groat. These mer fellows doe most commonly continue to good howres vpon the stage, and at last when they haue fedde the audience with such passing variety of sport, that they are euen cloyed with the superfluity of their conceits, and haue sold as much ware as they can, they remove their trinkets and stage till the next morning.

Thus much concerning the Mountebankes.

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THE heat of Venice about the hottest time of sommer is oftentimes very extreme, especially betwixt eleuen of the clocke in the morning, and two in the afternoone, inſomuch that about noone you ſhall ſee very few in the whole city walking abroad, but aſleepe eyther in their own houſes, or in the publique walkes or other open places abroad in the citie. For mine owne parte I can ſpeake by experience, that for the whole time almoſt that I was in Venice the heate was ſo intollerable, that I was conſtrained to lie ſtarke naked moſt commonly euery night, and could not endure any clothes at all vpon me.

There are certaine deſperate and reſolute villaines in Venice, called Braues, who at ſome vnlawfull times do commit great villainy. They wander abroad very late in the night to and fro for their prey, like hungry Lyons, being armed with a priuy coate of maile, a gauntlet vpon their right hand, and a little ſharpe dagger called a ſtiletto. They lurke commonly by the water ſide, and if at their time of the night, which is betwixt eleuen of the clocke and two, they happen to meete any man that is worth the riſing, they will preſently ſtabbe him, take away all about him that is of any worth, and when they haue thoroughly pulled his plumes, they will throw him into one of the channels: but they buy this booty very deare if they are after apprehended. For they are preſently executed.

I obserued one thing in Venice that I vtterly condemned, that if two men should fight together at sharpe openly in the streetes, whereas a great company will suddenly flocke together about them, all of them will giue them leaue to fight till their hearts ake, or till they welter in their owne blood, but not one of them hath the honesty to part them, and keepe them asunder from spilling each others blood: also if one of the two should be slaine they will not offer to apprehend him that slew the other (except the person slaine be a Gentleman of the citie) but suffer him to go at randome whither he list, without inflicting any punishment vpon him. A very barbarous and ynchristian thing to winke at such effusion of Christian blood, in which they differ (in my opinion) from all Christians. The like I vnderstand is to be obserued in Milan and other cities of Italy.

There happened a thing when I was in Venice, that moued great commiseration and sympathie in me: I saw a certain English-man one *Thomas Taylour*, born in Leicester-shire, endure great slavery in one of the Venetian galleys: for whose enlargement I did my utmost endeauour, but all would not serue. I would to God he had not committed that fault which deserued that condemnation to the galleys. For indeed he tooke pay before hand of the Venetians for seruice in their warres, and afterward fled away. But being againe apprehended,

when he tooke Venice in his way towards Ierusalem, to see the holy Sepulchre : and *Henry* the third of that name King of Fraunce, in the time of Duke *Mocenigus*, Anno 1574. For they thought that the title of a Venetian Gentleman would be no small ornament and addition of grace to their royall dignity. Howbeit these Gentlemen doe not maintaine and support the title of their Gentility with a quarter of that noble state and magnificence as our English Noblemen and Gentlemen of the better sort doe. For they keepe no honourable hospitality, nor gallant retinue of seruants about them, but a very frugall table, though they inhabite most beautifull Palaces, and are enriched with as ample meanes to keepe a brueport as some of our greatest English Earles. For I have heard that the worst of five hundred of the principall Venetian Gentlemen is worth a million of duckats, which is almost two hundred and fifty thousand pound sterling, hauing in many places of Lombardy goodly reuenues yearly paid them, besides the possession of many stately palaces. But I vnderstand that the reason why they so confine themselves within the bounds of frugality, and auoyde that superfluity of expenies in house-keeping that we Englishmen doe vse, is, because they are restrained by a certaine kinde of edict made by the Senate, that they shall not keepe a retinue beyond their limitation.

It is a matter very worthy the consideration, to thinke how this noble citie hath like a pure
 Virgin

her safer protection, hath euer preserved her selfe *intactam, illibatam, fartam testam*, free from all forraine inuasions to this day; though indeede she was once very dangerously assaulted by *Pipin* King of Italy, one of the sonnes of *Charlemaine*.

Seeing I haue related vnto thee so many notable things of this renowned City, as of her first foundation, situation, name, the diuision thereof, her goodly Temples, Palaces, Streets, Monasteries, Towers, Armouries, Monuments, and memorable Antiquities, &c. I thinke thou wilt expect this also from me, that I should discouer vnto thee her forme of gouernement, and the meanes wherewith she both maintaineth her selfe in that glorious maiesty, and also ruleth those goodly cities, townes, and Cittidels that are subiect to her dominion. If thou dost require this at my hands (as I belecue thou wilt) I would haue thee consider that I am neither politician, nor statift, but a private man, and therefore I often thought to my selfe when I was in Venice, that it would be a matter something impertinent to me to prie into their gouernement, obserue their lawes, their matters of state, their customes, their courts of iustice, their iudicious proceedings, their distributions of offices, &c. seeing I should make but little vse thereof vpon my returne into my country. Or were it so that I had had a great desire to haue informed my selfe with the knowledge of the principall particularities of their gouernement (which I must needs say
had

had beene a most laudable and excellent thing, especially in such a City as hath the fame to be as well gouerned as any City vpon the face of the whole earth euer was, or at this day is) yet to attaine to an exact knowledge thereof in so short a space as I spent there, ouer and aboue these my poore obseruations which I haue communicated vnto thee, truly I confesse I was not able. Therefore for as much as thou mayest gather euen by these my notes of Venice (which are more I am sure then every Englishman can shew thee out of sixe weekes aboad there) that I was not altogether idle when I lay in the City: I hope thou wilt deigne to pardon me, though I cannot answer thy expectation about the gouernement thereof, especially because I will promise thee (if God shall graciously prolong my life that I may once more see it, which I earnestly wish and hope for) that I will endeavour to observe as much of their gouernment as may be lawfull for a stranger, and so *tandem aliquando* to impart the same vnto thee with other obseruations of my future trauels, which perhaps will not be altogether vnworthy the reading. But because thou shalt not thinke that I am vtterly ignorant of al matters touching their gouernement, I will giue thee only a superficial touch, and no more. This City was first gouerned by Tribunes and Centurions for the space of three hundred yeares. But afterward because it was much infected by the Longobardes that inhabited Pawy, Milen, and other Cities

Cities not farre from them, they thought it meete to create a Duke that should be the principall and supreme commander of the whole City, and to arme him with authority to muster vp forces for their defence against any forraine inuasion, if occasion should require. Also they decreed that the same Duke should continue in his Ducall dignity during his life, which decree hath euer since beene in force to this day. Their first Dukes name was *Panluccius Anafectus*, whom they chose about the yeare seuen hundred, assigning him first the Town of Heraclea, next Malomocco, and afterward the Rialto (where the Dukes made their habitation for the space of many yeares till the Palace was built) for the place of his residence. Since which time for the space of nine hundred yeares they haue been continually ruled by Dukes; the number of all which haue beene fourescore and eleuen with their present Duke *Leonardus Donatus*. I could tell thee some notable ceremonies concerning the election of their Duke, but those I will differ till my next obseruations of this City. Only I will impart one vnto thee which is this. As soone as the Duke is proclaimed, he is carryed about St. Marks place in a chaire vpon certayne mens shoulders that are appointed for the same purpose, and all the while he flings money about the street for the poore to gather vp. The Duke is not a souereigne Prince, to say *sic volo, sic iubeo*; but his authority is so curbed & restrained, that without the content of the

Councels

Councils he can neither establish nor abrogate a law, nor doe any other matter whatsoever that belongs to a Prince. So that the government of this City is a compounded forme of state, containing in it an Idea of the three principall governments of the auncient Athenians and Romans, namely the Monarchicall, the Oligarchicall, and Democraticall. The Duke sitteth at the sterne of the commonweale with glorious ornaments befitting his place and dignity, adorned with a diademe and other ensignes of Principality, so that he seemeth to be a kinde of Monarch; yet there is that limitation of his power that without the approbation of the Senate he cannot doe any thing that carryeth a marke of Souerainity. Next is the Councell of ten commonly called *Consilio di dieci*, which were first instituted by way of imitation of the auncient Roman *Decemviri*. These are as it were the maine sinewes and strength of the whole Venetian Empire. For they are the principall Lords of the state that manage the whole government thereof, both by sea and land. This Councell presenteth vnto thee a singular forme of an Oligarchy or Aristocratie. The last is the great Councell which consisteth of a thousand and sixe hundred Gentlemen, who are likewise other subordinate members of the State, and are a notable patternne of a Democraticie. All the Magistrates of what degree soeuer, are chosen by lots after an vnusuall and strange manner. For there are three pots
placed

placed vpon the Dukes Tribunall seate, where of two that stand at both the endes of the seate containe a great multitude of siluer bálles and a few golden; the third which standeth in the middle, siluer and golden also: but lesse then the other. Now all the officers are chosen according as their lots doe fall vpon them, by meanes of these bálles, which is disposed after such an admirable fine manner, as the like kinde of election was neuer heard of before in any gouernement or common-weale of the whole world. The place of this election is the great Councell hall, into the which at the election time a stranger shal be very hardly admitted, but by some extraordinary fauour. One of the most honorable Magistrates of the whole city is the Procurator of *S. Marke*, who enioyeth this dignity not for a yeare only as the Roman Consul did: but during his life, as the Duke doth. Heretofore there was but one in the whole city that bare that office, but afterwards there were sixe more adioyned vnto him as his copartners, being chosen out of the sixe tribes of the City: but there are of them at this day no less then four and twenty. This office is of so high esteeme in Venice, that there is scarce any Duke chosen which hath not beene first Procurator of *St. Marke*. I haue now giuen thee a little tast of the forme of the Cities gouernement. I will also somewhat compendiously touch that of the land Cities that are subiect to them. Euery land City hath foure principal Magistrates assigned

sit, whereof the chiefeſt is the Prætor, aliàs
 the Poſteſtà, who doth ſit vpon matters of life
 and death, and pronounceth the definitiue ſen-
 ſence of condemnation vpon the offenders.
 The ſecond is the Præſectus, otherwiſe called
 the Capitano, that is, the general Capitaine
 ouer all their forces both in the City, and a-
 road in the country, not farre from the City.
 Theſe two Magiſtrates are the principall to
 whom all the other inferior officers are ſubiect.
 The third is the Treafurer, who receiueth the
 publike money, payeth it to the Souldiers,
 and regiſtreth all both receipts and expenſes.
 but he is ſo ſubiect to the authority of the
 Præſectus, that he can do nothing without
 him. The fourth and the laſt is the Lieute-
 nant of the Caſtle. His office is to looke to
 the Souldiers that are in gariſon, and to take
 charge of the weapons, artillery, and all kinde
 of munition belonging to the ſame. He like-
 wiſe is as farre forth ſubiect to the Præſectus
 as the Treafurer. If they haue any warres
 by land, they make a ſtranger the General of
 their army, and neuer one of their own Gen-
 tlemen. Of thoſe forraine Captaines two a-
 boue the reſt haue bene very renowned and
 fortunate warriours, whoſe memory is much
 celebrated amongſt the Venetians, namely
Gattamelita of Narnia, of whom I haue ſpo-
 ken in my Treatiſe of Padua, and *Barthelemeo*
Zoleon of Bergamo, unto whom there is an
 honorable equeſtriall ſtatue erected in a pub-

lique place of this City, as I haue before mentioned.

I will also giue thee a little intimation of the principal places of their Dominion both by sea and land : In the territory of Lombardy they haue seuen stately Cities, in five whereof I my selfe haue beene, and haue already described one of them, and so wil hereafter the other foure. The names of them are these : Padua, Vicenza, Verona, Brixia, Bergamo, Crema, Taruifium commonly called Treuifa, besides many other inferiour Townes and Castles. Amongst the rest that of *Palma in Forum Iulij* is a most inexpugnable fortresse, and contriued with such a rare round forme of building, consisting of two degrees of workmanship, whereof each containeth nine seuerall and distinct bulwarks, that I haue heard there is not the like to be found in all Christendome. This was built in the yeare 1593, when *Pascalis Cicconia* was Duke. In Sclauonia which was heretofore called Illyricum, they haue the two Cities of Zara and Zebenico : in Istria and Dalmatia, goodly Cities also. In the Sea they haue the island of Creta, now called Candia, standing in the Mediterranean Sea; And of Corcyra in the Ionian Sea, now called Corfu. Likewise they were for many yeares since Lords of Constantinople before the Turks tooke possession thereof. And for the space of many yeares they possessed the noble island of Cyprus, situate also in the Mediterran Sea. But *Munster* in the second booke of his
Cosmo-

Comynge the which this they got a by way
 land and island names, over which I will
 returne this for the history. Because it is some-
 thing long for me to relate, therefore I have
 fore the example of the Venetians doth very
 well write the old speech of *Sept. and some*
the history. For they were expelled againe
 out of it by the Turkes *in 1571*. At
 what time these barbarous enemies of the
 Christian name shewed most execrable
 cruelty vpon them in the Capitall city of
 the island called Famagusta heretofore Sala-
 mis, that valiant Venetian Gentleman *Ar-
 minius Bragadinus* (whose Epitaph I haue before
 written in my description of the Church of *St.
 Iohn and Paul*) being then dead aliue amongst
 them. All these ample territories both by sea
 and land doe yeeld them such an exceeding
 great revenue by the yeare, as doth amount to
 foure millions (as I haue heard) of Duckats.
 Which is very neare a million of our English
 pounds. A most stupendious summe of mo-
 ney, if it were possible for a man to see it al-
 together in the Venetian nine penny peece
 called liuers. The greatest part of this mo-
 ney is raised by extreme exactions and impo-
 sitions that they lay vpon their subiects, but
 especially for wine and salt. Thus haue I as
 briefly as I can discovered vnto thee some small
 part of their gouernement both in the city of
 Venice, and the other cities of their Signory,
 and also related some principall particulars of
 their famous Empire both by sea and land, to-
 gether with the revenues thereof.

It will not be amisse to speake something also of the money of Venice, though I haue not done the like of any other country besides. And the rather I am induced to mention it, because I will take occasion to touch one thing in this discourse of their coines, that perhaps may be a little beneficiall vnto some that intend hereafter to trauell to Venice. There are sundry coines both of gold & siluer allowed in the city of Venice, besides their owne stampe; as the French crownes: the single and double duckats which are the Emperors coine: single and double pistolets of Spaine: The Hungarian gold which they call Hungars: The Popes gold: The Dutch dollars, &c. But I saw none of our English there; or if there be any, there is losse by it whether it be gold or silver. Most of their owne coines that I saw were these. In gold but one, which is their chiquiney: This piece doth much vary in the value. For sometimes it is high, sometimes low. When I was there, a chiquiney was worth eleuen liuers and twelue sols. Which counteruaileth eight shillings and eight pence halfpenny of our money. With vs in England it is seldome worth aboue seuen shillings. Of their siluer coines they haue these two pieces only. The greatest is the duckatoone, which containeth eight liuers, that is, fixe shillings. This piece hath in one side the effigies of the Duke of Venice and the Patriarch, holding a staffe between them stamped thereon, with the Dukes name. And in the
other,

other, the figure of St. *Iustina* a chaste Patauline virgin, of whom I haue before spoken in my tract of Padua. And in the same side is written this inscription, *Memor ero tui Iustina Virgo*. The occasion of which inscription I haue signified in my notes of Padua. The other is a double liuer which is eightene pence. Also they haue fixe coines more which are partly brasie and partly tinne. First the liuer which is nine pence: Then the halfe liuer foure pence halfe penny, both these are brasie. The tinne coynes are these foure; a piece of four gazets, which is about three pence and three farthings. A gazet: this is almost a penny: whereof ten doe make a liuer, that is, nine pence; a sol: this is almost a halfe penny, for twenty of them doe make a liuer. The last and least is the betsa, which is halfe a sol; that is almost a farthing. Now whereas the Venetian duckat is much spoken of, you must consider that this word duckat doth not signifie any one certaine coyne. But many seuerall pieces doe concurre to make one duckat, namely five liuers and two gazets, which doe counteruaile foure shillings and eight pence of our money. So that a duckat is sometimes more, sometimes lesse. The chiquiney that I first named of the Venetian coynes, and these other eight, partly liuer, partly brasie, and partly tinne, are the currantest money of all both in Venice itselfe, and in the whole Venetian Signory. But that which is most principally current above all the rest, is the liuer. Which is therefore

called in Venice *moneta de banca*, that is, the money of the exchange. Therefore I would
 7 Counsell thee whatsoeuer thou art that intendest to trauell into Italy, and to returne thy money in England by bill of exchange that thou maiest receiue it againe in Venice; I would counsell thee (I say) so to compound with thy merchant, that thou maiest be paid all thy money in the exchange coyne, which is this brasse peece called the Liuer. For otherwise thou wilt incurre an inconuenience by receiuing it in peeces of gold of sundry coines, according to the pleasure of the Merchant that payeth thee in Venice. Because if thou shouldest happen to make thy abode in Venice for some pretty long space to thy great charge, whensoever thou shalt haue occasion to buy a litle commoditie of some small valew, thou wilt sustaine losse by thy gold, but not by thy Liuers. For euery man will take thy Liuers without any losse to thee, but none thy gold without some aduantage to themselues, and damage to thee, except thou dost buy a commoditie of some valew. For thou shalt not find that kindnesse in Venice to haue thy gold changed gratis into small currant peeces of the citie, as in England. Also there is another great inconuenience in receiving returned money in gold, because sometimes all light gold is bandited, that is, banished out of the Citie; a tricke of state vsed often amongst the Venetians, by which they do very much enrich their treasure, and a thing that hapned when I was
 there,

Signiorie, as those without the same. For the Venetians lay such an extreme impost vpon them, that they as much oppresse their subiects therewith, as the states of the Netherlands doe those vnder their dominion with their excize: how be it they are not altogether so dear, but that a moderate and competent drinker may buy as much of their meaner red Wine in one of their Magazines, that is, cellars, for his sol, which is a little lesse then our halfe penny, as will serue for a reasonable draught. Some of these wines are singular good, as their *Liatico*, which is a very cordiall and generose liquor: their *Romania*, their *Muscadine*, and their *Lagryme di Christo*; which is so toothsome and delectable to the taste, that a certain stranger being newly come to the citie, and tasting of this pleasant wine, was so affected therewith, that I heard he vttered this speech out of a passionate humour: *O Domine Domine, cur non lachrymasli in regionibus nostris?* that is, O Lord O Lord, why hast thou not distilled these kinde of teares into our countries? These wines are alwayes brought vp into the roome wherein the ghests doe make their meale, in certaine great glasses called *Ingistera'es* that are commonly vsed in all those Cities of Italy that I surueied in my iourney. Out of which glasse the seruants that attend at table, doe vse to poure their wine into lesser glasses, and so to deliver them to the ghests.

This

This word *baggage* I therefore name, because the etymologic of it is very pretty: for it is called *baggage* ~~in~~ *in* (as my learned friend that famous traveller and elegant linguist Master *Hagb Helizad* hath lately told me) that is, a thing formed in the fashion of a belly, the Greek ~~word~~ signifying a belly: for the middle part of it doth truly represent the shape of a bellie.

That day that I came forth of Venice I observed a thing which did even tickle my senses with great ioy and comfort; for on the right hand of the second walke of Saint *Markes* place, as you goe betwixt the clocke and the two great pillars by the sea side, even in the outward wall of the Dukes Pallace, and within that faire walke that is supported with pillars, I saw the pictures of certaine famous Kings, and other great personages, and our King *James* his picture in the very midst of them, as being the worthiest person of them all. The pictures were these: One of the present King of Spaine, *Philip* the second: One of the King of France, *Henry* the fourth: One of the last Duke of Venice, *Marino Grimanno*: and one of a certaine noble woman whose name no body could tell me. And in the very middle our Kings picture, which I think was placed there not without great consideration; for I beleeue they remembered the old speech when they hanged up his picture: *In medio consistit virtus*. Againe the same day I sawe his picture very gallantly advanced in another place of the citie,
even

euē at the Rialto bridge, with Queene *Anne* and Prince *Henry* on one side of him, and the King of France on the other; a thing that ministred singular contentment vnto me.

Hauiing now so amply declared vnto thee most of the principall things of this thrise-renowned and illustrious citie, I will briefly by way of an Epitome mention most of the other particulars thereof, and so finally shut vp this narration: There are reported to be in Venice and the circumiacent † islands, two hundred Churches in which are one hundred forty three paire of Organs, fifty foure Monasteries, twenty fixe Nunneries, fifty fixe Tribunals or places of iudgement, seuentene Hospitals, fixe Companies or Fraternities, whereof I haue before spoken; one hundred sixty five marble statues of worthy personages, partly equestriall, partly pedestriall, which are erected in sundry places of the citie, to the honour of those that eyther at home haue prudently administred the Common-weale, or abroad valiantly fought for the same. Likewise of brasse there are twenty three, whereof one is that of Bartholomew Coleon before mentioned. Also there are twentie seuen publique clocks, ten brassen gates, a hundred and fourteene Towers for bells to hang in, ten brassen horses, one hundred fifty five wells for the common vse of the citizens, one hundred eighty five most delectable gardens, ten thousand Gondolaes, foure hundred

† Which are in number twenty five.

ting, then should Ormus be the gemme thereof; the same (I say) may the Venetians speake of their citie, and much more truely. The sight whereof hath yeelded vnto me such infinite and vnspeakeable contentment (I must needs confesse) that euen as *Albertus* Marqueffe of Gualto said (as I haue before spoken) were he put to his choice to be Lord of foure of the fairest citie of Italy, or the Arsenall of Venice, he would prefer the Arsenall: In like maner I say, that had there bin an offer made vnto me before I took my iourney to Venice, eyther that foure of the richest mannors of Somerset-shire (wherein I was borne) should be *gratis* bestowed vpon me if I neuer saw Venice, or neither of them if I should see it; although certainly those mannors would do me much more good in respect of a state of liue-lyhood to liue in the world, then the sight of Venice: yet notwithstanding I will euer say while I liue, that the sight of Venice and her resplendent beauty, antiquities, and monuments, hath by many degrees more contented my minde, and satisfied my desires, then those four Lordshippes could possibly haue done.

Thus much of the glorious citie of Venice.

I Departed from Venice in a Barke to Padua about eight of the clock in the euening the eighth day of August being Munday, after I had made my aboad there fixe weekes and two dayes, and came to Padua about nine of the clocke the next morning. Here I was very graciously

graciously vsed by my Lord *Wentworth*. For he inuited me most kindly to dinner to his owne table, which courtesie the very course of humanity doth inioyne me thankfully to remember. After dinner I walked with him to the Santo, where I obserued diuers things that I haue already mentioned in my obseruations of Padua: as an exorcisme performed by a Priest for the expelling of the diuell out of a man possessed: a monument of one of our English Earles of Deuon-shire: another of *Petrus Bembus*, &c.

I departed from Padua about two of the clocke in the afternoone the same day, being conducted in my way by my kind friend Mr. *George Rooke*, of whom I haue made mention before in my discourse of Padua, and came to a solitary house thirteene miles beyond, about seuen of the clocke in the euening, where I lay that night. When I was out of Padua I obserued that there are no woods, groues, shrubs, or any manner of trees growing neare to the citie, as there were in former times. For all of them haue beene cut downe within these few yeares. I noted a singular point of policy in this. For the Venetians who are the Lords of Padua, haue caused this to be done, to the end that there shall be no place of shelter for the enemies to shroude themselves in, if any should happen to approach to the citie, with an intent to assault it. All that space which is so voyd of trees, is called the *Guasto*, that is, the waste plot; not because it is altogether

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gether waste and vnprofitable, as bearing no commodity at all. For it beareth great store of Melons and other fruites : but because there grow no trees there. This guasto is extended about some three miles in length, before I could come to any trees. The like Guastoes they haue also about their other cities in Lombardy, &c.

I departed from the solitary house about fixe of the clocke the next morning being Wednesday, and came to Vicenza about eight of the clock. The distance betwixt that house and Vicenza is fīue miles.

My Obseruations of Vicenza, in Latin Vincentia and Vicetia.

Iulius Cæsar Scaliger hath written these verses vpon Vicenza.

*B*Acche pater, Ceres alma, bonæ bona numina
paci,
Quæ patulos agros, qui iuga curua tenes.
Quid rerum, quid amicitiae cum Marte cruento
Vobiscum? vestrum ut vexet utrumque furor?
Pulchra racemiferos domitat Vicetia colles,
Lætæque spicilegi iugera findit agri.
Cædis amor, cædis germanæ insana cupido:
Nec patrius nato est tutus ab hoste cruor.
Nusquam iter est: vastata iacent latrone proteruo
Ruscula, corruerunt ignibus hausta suis.
Parce (nefas) scelerare manus Gens debita cælo,
Imbueque ignoto pectora digna deo.

Diuinæ

*Diuinæ facies, regio cœlestis : at huius
In cœli medio tartara dira vigent.*

This city was built about three hundred twenty foure yeares before Christs incarnation, by the people called *Euganei*, whom *Antenor* the Troian expulſed from that place, where he built Padua, and not long after it was much enlarged by thoſe Gaules that were called *Galli Senones*, which followed *Brennus* in his warres. There are two riuers that run through it, whoſe names are *Bacchilio* and *Eretinus*, whereof *Bacchilio* is the faireſt, ouer the which are built ſeuē bridges, partly of ſtone and partly of timber. On the left hand of the bridge, which leadeth into the citie from Padua, I told ſixteene pretty water-mills, which are very commodious to the citie : it is thought to be about ſome foure miles in compaſſe with the ſuburbes, being ſeated in a plaine at the foote of the hill *Bericus*, and built in that manner that it repreſenteth the figure of a Scorpion. For it extendeth itſelfe much more in length then breadth. And about the Weſt end it is ſo ſlender and narrow, that it reſembleth the tayle of a Scorpion : it is inuironed round about with a bricke wall, wherein are eight gates : many goodly Palaces and ſtately buildings, both publique and priuate I ſaw in this citie. In the firſt ſtreet as I came in from Padua I obſerued a very beautiful palace of a conuenient heighth, in the front whereof I read this inſcription : *Has ædes*

*ædes quanta celeritate ignis consumpsit, tanta ferè
M. Antonius Walmarana Stephani Equitis cla-
rissimi filius à fundamentis erexit anno M.D.xciii.*

In the great market-place is erected a stately pillar of freestone of some twenty foote high with the winged Lion vpon it. The Prætorium of the citie standeth at the north side of this market-place, which is a very sumptuous and magnificent building, but much inferiour to that of Padua. It is in length fifty six paces, and in breadth twenty two: at the higher end there is a Tribunall, aboue the which the winged Lyon is placed, richly gilt. Betwixt the Lyon and the Tribunall I read this inscription, written vpon a ground of gold.

*Antonio Bernardo Iuriscon. & patri optimo ob
rempub. domi forisque sæliciter administratam,
vrbe pontibus, carcere, foro, templis exornata,
Iudæis & noxijs eiectis, ciuitate in pristinam dig-
nitatem studijs & sanctis moribus restituta, monte
Pietatis fundato, grata Vincentia posuit, M.cccc.*

lxxxvi. The rooffe of this Prætorium is hollow as that of Padua, hauing many yron beames that come athwart or a crosse from one side to the other, as that of Padua. The outward rooffe is couered with lead. In each side aboue is a faire gallery adorned with goodly pillars: likewise each side beneath hath a walke garnished with marueilous faire great pillars, fixe being compacted together in one, which doe make a faire arch: of which arches there are nine: one of these lower walkes is thoroughly finished, viz. the northerne by the market-

market-place: but not that in the South side; when I was in Vienna, they were building very diligently every day to end the staires which without doubt will be a most beautifull walke when it is once brought to perfection, and it will yeilde a great ornament to the Praetorium. So then of all these staire walikes high and low, which lead to the Palace there are foure. Also there are yet three paire of stately staires that leade to the Palace.

Neare vnto this Palace there is a Tower of a marueilous heighth, as high as the Tower as that famous Tower of Christen Church in *St. Markes* of Venice, but so exceeding slender that I neuer saw any Tower in all my life so high of such a slenderesse.

There are foure very memorable things to be seene in this citie: the Monastery of the Dominican Fryers, the Palace of the Count or Earle *Ludovicus Habsburgus*, his Garden neare to the west gate that looketh to Vienna, and a famous Theater, built vnder Michel Angelo. In the Monastery of the Dominican there is to be seene the thorny crowne of our Saviour Iesus Christ (as they say) which St. Louis King of France, yere 1259. bestowed vpon his brother at Paris, who hapned afterward to be Bishop of Vicenza, and a Dominican. They report that he was the man that bestowed this crowne vpon the Monastery. In my notes of Paris I haue written something of this crown. For in Paris they say that they haue

the thorny crown: and here in Vicenza the Dominicans most constantly affirme, that none hath it or can haue it but themselues: eyther they must proue that Christ had two seuerall crowns of thornes put vpon his head (which is contrary to the history of the Euangelists) or else it must needes follow that one of these crownes is false. Neuerthelesse I went thither to see it for my mindes sake, but I could not possibly obtaine the fauour, though the Friers otherwise vsed me very courteously, affirming that it was neuer shewed to any man whatsoeuer but vpon *Corpus Christi* day, and that it was kept vnder three locks. One of the Monkes shewed me a very memorable thing in this Monastery. For he brought me into their kitchin, and told me, that where the chimney is, euen where their meate is wont to be roasted and sodde, certain Arrians heretofore liued, their principall Master reading from a chaire that stood in the same place, the Arrian doctrine to his disciples and followers: but at last the holy Bishop *Bartholomew* (of whom I haue already spoken) chaced them out of the Citie, and in their roome placed the Dominicans.

The Palace of the Earle *Leonardus Walmarana* seemeth to be a very magnificent building, if the inside be correspondent to the front next to the street. For that front is very beautifull, having much pointed diamond worke about the bottome, and about the toppe many
 pretty

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pretty histories curiously cut in stone. Under one history is written, *per puerum natum*: under another where grey-hounds are most exquisitely carved, these two Greeke wordes are written *αρετων*, whereby is meant that hunting is the most generouse and noble exercise of all others. Both these emblemes are made on the right hand as you go into the house. On the left hand this vnder a fine historicall worke. *Vbi periculum, ibi festinandum*. Againe ouer the dore this noble and most remarkable inscription is written very faire in stone: *Maria Austria Augusta, Caroli Quinti, Maximiliani Secundi, Rodolphi Secundi Imperatorum filia, uxor, mater, à Philippe fratre Hispaniarum Rege Potentissimo, ad regendum Lusitanorum quondam Regum Imperium nuper partum, à Germania accita per Italiam iter faciens, in his caulis, quòd ipsa ob veterem Austriaeorum Principum erga hanc domum clientelam maximè voluit, cum Margarita Maximilianoque filijs Archiducibus, à Leonardo Walmarana Comite eodemque Philippi Regis Pensionario, splendidissimo apparatu accepta fuit. Anno M.D.lxxxii. iv. Kal. Octobris.*

The third is the Garden of the foresaid Earle Leonardus, which is so delectable and pleasant that it seemeth a second Paradise. At the entrance of it ouer the first gate I read this inscription in Capitall letters.

Ciuis. Amice. Aduena.

*Qui loci amœnitate cupis oblectarier,
Securus huc ingredi,*

Teque largitèr recrea.

Nullus intus canis, nullus Draco;

Nullus falce minaci Deus.

Omnia sed tuta, benigneque

Exposita.

Sic voluit Comes Leonardus

Walmarana Hortorum Dominus,

Modestiam quòd tuam & Con-

tinentiam Custodem fore si-

dat optimum. Anno M. D. xcii.

After I came into the garden I turned on the the right hand, and descended into a very pleasant and delicious walke, at the entrance whereof I read this second inscription made in stone ouer a faire gate.

Si te imprudentem grauiores

Fortè

Huc vsque insequutæ sunt

Curæ,

Eas velint nolint procul

Nunc vt aheant facito.

Hilaritati namque & Genio

Pars hæc potifs. dicata est.

Againe, hauing passed through that gate and walke which was but short, I entred into a third walke of a notable length (for it was at the least two hundred paces long) beset with most delightfull trees on both sides. At the entrance of this walke there standeth another stately gate, ouer the which I read this third inscription, which indeede is most witty and elegant.

Cedros

*Cedros bosce qui dempsarit,
 Floresſue carpsarit,
 Is Sacrilegus eſto;
 Vertumnoque & Pomonæ,
 Queis ſunt ſacri,
 Pœnas luito.*

In both ſides of this walke I ſaw Cedar trees, Orange, Lemmon, and Pome-citron trees, and fruits of all theſe kindes ripe. Amongſt the reſt I obſerued paſſing faire Citrons, which made my mouth euen water vpon them, and cauſed me almoſt to tranſgreſſe his law. One ſide of the walke is inuironed with a goodly wall, by the which the fruits doe grow. About the middle of the walke there is built a pretty conuenient houſe, wherein tame connies and diuers ſorts of fine birds are kept, as Turtles, &c. In the middle of the garden is built a faire round rooſe, ſupported with eight ſtately pillars of white ſtone, it is ſaid that it ſhall be all couered with lead, but it was not when I was there. Alſo I ſaw a fine Labyrinth made of boxe, but the dore was locked that I could not get in. And many lofty Pine trees, but ſome of them were ſo nipped with the cold froſt and ſnow that fell the winter before, as thoſe were in the king of Frances garden at the Tuilleries, that they were euen ſtarued. Alſo for the more addition of pleaſure to the place, there is a ſweet riuer full of fine fiſh running by that fruitfull walke, wherehence is miniſtered ſtore

of water to moisten the garden in time of droughth. Finally to conclude, such is the affluence of all delights and pleasures in this garden, that it is the most peerelesse and incomparable plot for the quantity that euer I saw.

The fourth and last memorable thing of this City is a stately faire Theater, which was built by certaine Scholars in the yeare M.D. lxxxiiii. that were called *Academici Olympici*, but why so called I know not. It hath an Orchestra made in it according to the imitation of the Roman Orchestraes, which is at the lower end of the degrees, or (as I may more properly terme them) benches or seates, whereof there are fourteene, each aboue another, compassing something more then halfe the Theater, and contriued in the fashion of an halfe Moone. In that Orchestra none sit but Noble and eminent persons. He that shewed me this Theater told me that the Orchestra and fourteen benches would containe about some three thousand persons. The Scene also is a very faire and beautifull place to behold. In this Theater was acted a play for many yeares since with diuers goodly shewes before *William Gonzaga* Duke of Mantua, father to the present Duke *Vincentius Gonzaga*. Againe, afterward certaine Moscouite Ambassadors that came from Rome, were very honourably entertained in this Theater with musicke and a banquet. And after them certaine young Noblemen of that farre remote
region

CONTRACT CITY OF THE

begin in the East called *Barra* or *Barra*, the
 ing mentioned in the *Barra* of the
Barra were *Barra* here *Barra* *Barra*
 at what time *Barra* *Barra* *Barra* *Barra*
 prominent in *Barra* *Barra* *Barra* *Barra*
Barra. But one of the *Barra* *Barra* *Barra*
 that was made here was *Barra* *Barra* *Barra*
Barra *Barra* *Barra* *Barra* *Barra* *Barra*
 in the year 1710. For at this time
 the *Barra* of *Barra* which is *Barra*
Barra, was much *Barra* *Barra* *Barra*
Barra. The *Barra* of the *Barra* *Barra*
 is *Barra* *Barra* in the *Barra* *Barra*
Barra to the *Barra*. Over the *Barra*
 doors of which *Barra* I read there *Barra*
Barra, written in *Barra* letters.

This over the first.

Olympic Barra.

This over the second.

Barra Barra.

And this over the third

Barra Barra.

In the front of the *Barra*, directly opposite
 to the *Barra*, this is written :

Virtutis Barra

Olympicum Barra

Theatrum bar & juda-
mentis Barra, Barra

M. D. lxxxiii

Barra Palladis Barra.

Without the *Barra* also are two most stately
 and goodly things to be *Barra*. Whereof the
 first is a very magnificent arch built about

the end of the City, southwards as you goe vp to the hill Bericus. The other is the Palace of the Earle *Odoricus Capra*. The arch certainly is a very sumptuous monument being of a lofty height, and supported with four portly marble pillars, two on one side, and as many on the other. At the top standeth the winged Lyon in white stone, and at both the endes of the toppe two statues also of white stone are erected. In the front of the outside of the arch, this is written vnder the Lyon.

*Deipara Virgini Berici
Montis*

*Iacobus Bragadeno Am-
brofs. F. Præf. Religionis
& urbis amantiſ. D.
M. D. XCV.*

After I was entered within this arch, I ascended a maruailous high paire of staires, much higher then those that I haue mentioned in my description of Lyons. For they are of that height that they will make a weake body utterly weary before he can attaine to the toppe. For they contain no lesse then a hundred and fifty greeſes. And you must ascend by ſiue greeſes at a place till you come to the toppe, the ſeuerrall partitions being in number thirty. Truly they are the highest staires that euer I trode in my life out of a Church or house. At the left hand of the ascent a little after I was entered within
the

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the arch, I read this inscription in a stony pillar.

Quis ascendat in montem sanctum tuum

In another pillar on the right hand, this:

Innocens manibus & mundo corde.

After I was come almost to the toppe, I found this inscription in a stony pillar on the left hand.

Franciscus Bernardinus

Saracenus

Scalas fecit ex stipe

publicè priuatimque

Collata,

& viam reliquam

ad Mariæ templum usque

facile promouit.

c I o I o c.

And this inscription in another stony pillar on the right hand.

Hospes si properas,

Paulum sistito,

Vrbis, collium, fluminum,

Agrorum, Alpium aspectu

Laborem lenito.

Abi. perge pius,

Dei matrem Virginem

Salutato.

Stratæ viæ commodum

Pijs precibus rependito.

After I had ascended those staires I went to the Temple of the Virgin *Mary*, seated vpon the toppe of the hil, and about a mile distant from

clauy and icames that euer I saw, sauing that of the King of France at his Palace of Fountaine Belean before mentioned. For it was made of an extraordinary fine coloured marble, beautified with faire veines of diuers colours. This marble came from Verona. In another chamber I saw a clauy and icames of touchstone, and a table boord of the same: also there is a stately celler vnder the Palace, the rooffe whereof is vaulted. At the farther end of this cellar as you go forth of it into a faire vineyard, this impresse is written ouer the dore in great letters.

*Antrum non Cumæum
Neque Homericum videbis,
Sed Bacchi;
Hospes ingredere,
Lætior abibis;*

But I found not the words of the inscription true; for I went not out more merily then I came in, because the cellarer had not the honestie to bestowe as much as one draught of his wine vpon me.

I was at the Palace of the Bishop of-Vicenza whose name is *Dionysius Delphinus*. In this Palace is the towne prison.

This city was much annoied by the army of that mercilesse Barbarian, Attila, with many other famous cities of Italy, after hee came out of his country of Scythia to spoyle the Europæan Cities. Also the Emperour *Fredericke* the second besieged it about the
year

year a thousand two hundred and forty, and afterward hauing entered it by force of armes, he defaced a great part of it with the furie of the fire.

For the sight of most of these notable things that I enioyed in this faire citie, I doe acknowledge my felt exceedingly behold- ing to two Italian yong Gentlemen that were Vicentines borne, whose names were *Thomas de Spaniuellis*, and *Ioannes Nicoletis*; especially to one of them, who kept me company almost all that day that I spent there, and conducted me from place to place till he had shewed me all the principall things of the citie, For surely many Italians are passing courteous and kinde towards strangers, of whose humanitie I made triall in diuers other cities in Italie, as Padua, Venice, Verona, Brixia, Bergamo, &c. Therefore I will euer magnifie and extoll the Italian for as courteous a man to a stranger as any man whatsoever in Christendome. For I haue had a little experience in my trauels of some of euery principall nation of Christendome.

The first that conuerted this Citie from Paganisme to Christianitie, was *Prosdocimus* that preached the Gospell first at Padua, as I haue before mentioned.

The Vicentines were first subiect to the Signiorie of Venice about the yeare 1404. at what time they submitted themselves of their own accord to the Venetians.

That

That day that I came forth of Vicenza, being Thursday and the eleuenth day of August, I saw a franticke and lunaticke fellow runne vp and downe the citie with a gowne about him, who kept a very furious stirre, and drew many people about him.

The West gate of the Citie that leadeth to Verona, hath a very lofty Tower of a goodly heighth, and without the same on the left hand, I saw a maruailous sumptuous gate made of free-stone, and newly built, but not fully finished. All the front is contriued with pointed diamond worke. At that place there is nothing at all built but only this gate. This charge me thinkes might haue beene well saued, for it serues for no other purpose but onely for a beautifull entrance into a faire meadow.

I will now conclude my obseruations of Vicenza with two memorable Italian sayings, the one of the Counts and Knights of Vicenza, which is this:

*Quanti bà Venetia ponti e Gondolieri,
Tanti bà Vicenza Conti e Cauallieri.*

That is, looke how many bridges and Gondoleers Venice doth yeeld, so many Counts, and Knights doth Vicenza.

The other, of the wine of Vicenza, which is in a manner prouerbiably spoken of, as other commodities are of other Italian cities. viz.

Vin

*Vin Vicentin,
Pan Paduan.
Tripe Treuizan.
Putana Venetian.*

That is, The Wine of Vicenza,
The Bread of Padua.
The Tripes of Treuiza.
The Cortezans of Venice.

Thus much of Vicenza.

I Departed from Vicenza about tenne a clock in the morning, the eleuenth day of August being Thursday, and came to Verona the next day about nine of the clocke in the morning: The things that I obserued betwixt Vicenza and Verona are these. Most of the horsemen that I met were furnished with muskets ready charged, and touch-boxes hanging by their sides full of Gunpowder, together with little pouches full of bullets; which is a thing so commonly vsed in most places of Italie, that a man shall scarce finde a horseman in any place riding without them. I heard that this is the reason of it: because the people of the country are so giuen to villainies, that they will rob, risle, and murder passengers, if they are not sufficiently prouided to defend themselves against them. At euery miles end by the way for the space of tenne or twelue miles, I saw certaine pretty

pretty stony pillars* erected by the high way side, such as we call in Latin *cippos*, whereof some had Inscriptions, some had not, which I suppose were set up for many yeares since, euen in the time of the Roman Monarchie to limit their miles. whereupon many auncient Latin authors whensoever they would mention a place of Italie distant certaine miles from a citie, would say, *decimo &c lapide ab urbe distat*. Some of the Inscriptions of these pillars were so auncient and euen eaten out with time, that I could hardly reade about two or three letters of them: Perhaps they were set vp before, or not long after, Christs incarnation. Againe some had crosses on them as being erected by Christians. On the right hand as I travelled to Verona, I saw three very statelie and strong castels upon hils, adorned with goodly battlements, &c. whereof one, which stood almost in the middle way betwixt Vicenza and Verona, was built by the Princely familie of the Scaligers of Verona, as a certaine graue Gentleman tolde me that I ouertooke riding vpon the way, who discoursed with me very familiarly of many matters in Latin: the same castle is now possessed by the noble Contarens of Venice.

The territories of Vicenza and Verona doe confine and meete together about a place called Turre, which is but one solitarie inne, so called because the signe thereof is a tower. This is thirteene miles beyond Vicenza. A-

* These kinde of pillars Plutarch doth call *στῆλαι* in *Vita Gracchi*.
bout

about nine miles on this side Verona I saw a most magnificient Palace not above half a mile distant from the way on the left hand. I was told that it belonged to a Venetian Countesse called *Donna Isabella*.

That day about five of the clocke in the afternoon there fell a marvellous violent shower of rain. I was not about some two miles beyond *Villa Nova*, which is seventene miles from Vicenza, that continued almost for the space of three miles, even till I came to my lodging, and made me wet to the very skinner, that I did even *rigore frigoris*.

I observed great abundance of vineyards on both sides of the way, and exceeding fertile Champaines, goodly meadows, pastures, corne fields, and arable groundes both betwixt Padua & Vicenza, and also betwixt Vicenza and Verona. Onely I saw one speciall commodity wanting, wherwith (God be thanked) England is so abundantly furnished, as no place (I think) in al Christendome more, being indeed a thing exceeding necessary for the sustentation of mans life, as any other thing whatsoever that God hath giuen vnto man, viz. sheepe. For I remember I saw but three little flocks in all the way betwixt Padua, and Verona, which are forty eight miles distant.

Within a mile of Verona on the left hand of the way there is a faire little Monastery that belongeth to the order of those Monkes that are called *Camaldulenses*, which doe weare white gownes and cowles of the same. There

are but eight of the Fraternity, their Church is very faire, and they haue a Cloyster that inuironeth almost their whole Monastery, round about adorned with many beautifull pillars, whereof I told twenty eight of a great bignesse.

My Obseruations of Verona.

Iulius Cæsar Scaliger hath written these verses vpon *Verona*.

I*Talia canimus semper florentis ocellum,
 Calliope nequeat grandius vlla loqui.
 Aucta deis, auctura poli Verona Quirites;
 Quot ciues, tot habens sydera digna Ioue.
 Non animi, non ingenij vigor acrior vsquàm,
 Nulla creat plures Martia terra duces.
 Transferre in cælum voluit sibi Iupiter, atquè
 Clarior in nostris maluit esse locis.*

This citie is of that antiquitie, that some do write it was first founded by the ancient Hetruscans and hath beene in times past accounted one of their twelue cities on this side the Apennine mountaines. But afterwards in proceffe of time, the Gaules that are called Senones, hauing passed ouer the Alpes vnder the conduct of their Captaine *Brennus*, came into this part of Italy, and eiected those Hetruscans out of the possession thereof, and greatly amplified and enlarged the same. So that it was called *Verona quasi Brenona*, from their

their Tunnels & Rivers. But there are some
that will not allow the same to be so. They
say that there are some of a more noble
nature than the others. Some say they are
lectured upon by the populus, and that
they are not. In the noble river Adria
runneth a water of a great nature, as

§ ———— *Adria in magna natura*

It runneth out of the Alpes not far from the
city of Trent. This river doth a good
commodity to the city. For although it be
not able to bear vessels of a great burden,
yet it carrieth pretty barges of convenient
quantity, wherein great store of Merchandise
is brought unto the city, both out of Germa-
ny and from Venice italie. In one side of
this river I told nineteen water-mills, which
were like to those that I saw upon the river
Rhodanus at the city of Lyons. There are
four bridges which ioine together both the
bankes of the river, whereof one is very faire
and beautifull above the rest. By the sides
of that bridge that I passed over when I en-
tered into the city from Vicenza, I observed
two faire stones of white marble opposite to
each other, with armes and scutcheons in them:
in that which is on the right hand I saw this
inscription.

*Qui fluminis vim passus
annos plures iacuerat,
Civitatis ornamento,
& commodo*

§ Aenci. 9-

H 2

Pens

Pons tandem est restitutus.

And under the same this :

Andrea Gritti Principe,

Francisco Foscaro Pratore,

& Hieronymo Zano prefecto.

an. Salutis M. DXXIX.

In that on the left hand this :

Fluminis impetu disiectum, pontem

diligentiâ Ioannis Æmi Prætoris

penè restitutum, Francisci Foscari

Successoris cura perfecit.

Also I noted a third stone of white marble, in which are written certaine auncient characters of that antiquity that I thinke no man can reade them; because indeede they are partly defaced. A certain Italian young Gentleman, vnto whom I was much beholding for the sight of many noble antiquities of this citie, told me that this riuer Atheſis doth ſometimes ſo extremely ſwell, that it hath vtterly ouerwhelmed all the bridges, and much annoyed the citie. For testimony whereof he ſhewed me this moſt memorable inſcription written in the corner of a certain wall not farre from the riuer. which mentioneth a very ſtange and vnusuall inundation thereof.

*Viator hæc hinc tabula
posita est ut perpetuò
ſciri poſſit ſummas
noſtri fluminis
aquas buc uſque
pertigiffe.*

die xxx. Octobris
anno M. D. L xvij.
& fecitate &
dihuijs infausfo.

This Table is placed about twenty foote higher then the bridge, according to my estimation, which argueth so strange an inundation of the Athesis, that I doe not remember I euer read of the like, sauing once of the Tyber in the time of the Emperour *Mauricius* when *S. Gregory* was Pope. For then the Tyber so far exceeded his vsuall bounds, that he overflowed the very walles of Rome.

The forme of the building of this citie is something like to that of Turin in Piemont: for it is almost square. The greatest part of it standeth in a plaine, and some part of it that bendeth to the South, is situate vpon a hill, whereon are built two stately Castles, the one of *St. Felix*, the other of *St. Angelo*; also it hath one more in the plain that standeth neare to the riuer: that of *St. Felix* is inuironed with a faire bricke wall, which is adorned with battlements that yeeld so faire a shew, that from the west it is scene a great way off. All these Castles, especially those two on the hill, are passing well furnished with munition and artillery for the defence of the city against the inuasion of the enemy. The wals of the citie are the sayrest of all the Italian cities that I saw, and indeed sayrer then any I euer saw before in all my

life. For they are of a marueilous heighth, in some places forty foot high, according to my estimation, built all with brick, and fairely beautified with battlements. Also there are five gates in them of great antiquity, whereof some are garnished with curious caruings, images, and marble pillars. The compasse of the whole citie together with the suburbes is thought to be betwixt fixe and seuen miles. Within these few yeares it is become very strong; for the Venetians doe daily strengthen it with wonderfull strong fortifications, rampiers, and bulwarkes, which they they haue incompassed with deepe and broad Trenches, so that it seemeth to be almost impregnable.

So many notable antiquities and memorable monuments are to be scene in this noble city of Verona, as no Italian citie whatsoeuer (Rome excepted) can shew the like. But the worthiest and most remarkable of all is the Amphitheater commonly called the *Arena*, seated at the South-west end of the city where cattell are sold; whereof I haue expressed a picture in this place, according to the forme of it, as it flourished in the time of the Roman Monarchy. This word Amphitheater is deriued from these two Greek words *ἀμφί* which signifieth about, and *θεῖναι* to behold, because which way soeuer a man doth view it, he findeth it of a circular and round forme. So that herein an Amphitheater differeth from a Theater, because an Amphitheater is euery where





where round, but a Theater (according to the forme of the auncient Roman building) is but half round, being made in the fashion of an halfe circle or halfe Moon. The model of these kinde of Amphitheaters which the auncient Romanes built in Rome, and other places of Italy, was derived from the Athenians, who were the first that erected an Amphitheater. Certainly this present building, whereof I now speak, is a most stupendious masse of worke;

*Non opus, at vultis, qualem nunc tota vetulas
vidit, & hæc ætas non habuit æquæ;*

To vse these verses of it that one wrote in praise of the King of Spaines Palace at Escuriall in Spaine. For indeed it is such an admirable Fabricke that it draweth all strangers into admiration threof: and I am perswaded that the beauty thereof after it was first built and thoroughly consummated, was so glorious, that it no lesse drew spectators from most of the principall places of the world to contemplate the excellency thereof, then that famous Temple of Vespasian in Rome, dedicated to *Pallas*, which is so highly commended by *Ignotus* the Jew. It was reported vnto me by Gentlemen of good note in this citie of Verona, that the like Amphitheater is not to be seene at this day in all Italy, no not in Rome it self. Neyther doe I thinke that antiquity could euer shew a fayrer piece of worke for an Amphitheater; but it is very ruinous at this time. For

the principall ornaments thereof are demolished and defaced. So that it hath lost more then halfe of his pristine glory: it is vncertaine who was the first founder thereof. That it was built by one of the Roman Emperours euery man beleueth, but by whom no Chronicle, Annals, or auncient History doth certainly record. But *Torellus Sariana*, a learned man born in Verona, who hath written certaine bookes of the antiquities of this city, is drawn by certaine arguments and coniectures to affirme, that it was built by the Emperour *Augustus*, and that in the two and fortieth year of his Empire, which was that very year that our blessed Sauour was born into the world. Were such a building to be made in England, I thinke it would cost at the least two millions of our pounds, that is, twenty hundred thousand pound, euen as much as tenne of our fayrest Cathedrall Churches. For it is all built with redde marble; which although it were a very chargeable piece of workmanship; yet they could build it as cheape there as in any part of al Italy. For in the territory of Verona they haue diuers marble quarries, and that of sundry colours, as white, blacke, redde, &c. It was dedicated to *Ianus*, and hath as yet many notable things to be seene, which do argue the singular beauty thereof when it flourished in his prime. For it was inuironed with two round walles, whereof the outward was a thing of rare magnificence. Which by the inuasion of many
barbarous

barbarous people, as the Gothes, Hunnes, (who vnder the conduct of their King *Arila* sacked this city) and Longobards vnder their King *Alboinus*, hath beene so ruinated, that there is but a little part thereof standing, the marble stones being pulled downe, and remoued therehence, partly for the garnishing of the priuate houses of the city, and partly for other uses. This, together with all the other partes of the machine, was built with redde marble, all the pieces being cut square which doe very excellently garnish the worke. That which remaineth at this day of the outward wall, though it be but little, doth testifie that it was a wondrous architecture. For there are now standing three rankes or rows of arches, and each row doth containe three seuerall degrees of arches more, built one aboue another, and raised to a wonderful heighth, at the least one hundred and fifty foot high, according to my estimation. These arches were heretofore distinguished with stately pillars of redde marble answerable to the rest: and the highest degree of the third was most gloriously beautified with faire statues made of Corinthian worke, which were placed betwixt the pillars and the arches; euery arch having two seuerall statues, so that to double the number of the arches, which are in al seventy, there were erected one hundred forty two statues: which yeilded a passing ornament to the wall. Again, these three degrees of arches were built of as many dis-



OF CORVATS CRUDITIES.

[illegible]

teene foote. The lower arches are now converted to very base and fordid vses. For they serue partly for stables to put horses and hay in, and partly for tipling houses for poore folkes to sell wine in, and other necessaries. After I had exactly viewed all the outward parts, I was admitted into the inside by a fellow that gets his living altogether by shewing the same to strangers, and as soone as I came in, I was driuen into great admiration. For I saw so many things as will make a stranger not a little wonder. There I obserued the seates, or benches, made of redde marble, incompassing the *Cauca*, or plaine within it round about, and ascending by degrees one aboue another to the very toppe, which are in number forty two: but the greatest part of the marble of these benches hath beene (to the great blemish of the work) carried away for many yeares since by those barbarous people that haue much eclipsed the glorious beauty of this building. Yet the gentlemen of Verona haue within these few yeares something repayred it againe. For they haue bestowed to great charges in mending on both sides with new marble benches correspondent to the former, that those on the right hand cost them threescore thousand crownes, and those on the left fixe thousand, as a Gentleman of Verona told me that shewed me the particulars of the Amphitheater. These threescore and fixe thousand crownes being not the fiftieth part of the charge (as I thinke) that the whole building

building would cost, were it now to be built from the foundation, may giue a man some coniecture what an infinite and exceffiue masse of money it cost in those dayes when it was first founded, though I beleeue their building was then much cheaper then now. Also these Gentlemen of Verona doe daily beautifie it with new addition of marble benches, because they haue oftentimes great shewes exhibited here to the people vpon festiuall dayes, as running at Tilt, and other noble exercises, especially vpon their Carniuall day, which is obserued amongst them in the same manner as our Shroue-tuesday with vs in England, being called Carniuall from the two Latin words, *Caro* and *Vale*, that is, farewell flesh, because after that day they eate no more flesh till Easter. These foresaid two and forty benches haue in former times contained three and twenty thousand people that were the spectators of the games played therein, a foote and halfe and no more being limited to euery particular person. The higher bench is esteemed a hundred fourescore and three pearches in compasse, and that in the middle, namely the one and twentieth, a hundred and two and forty. Euery pearch being ten foote long. Likewise from north to south it is thought to be three hundred and threescore foote long : and from east to west three hundred and forty foote broad. All that open and void space at the toppe was wont to be couered ouer wholly with curtaines at the time of their publique games,

games, to the end to keepe off the scorching heate of the sunne, which otherwise would very much annoy the people. The galleries in the inside are contriued after a very strange manner, not unlike vnto Labyrinths. For there are three degrees of them vaulted one aboue another, through the which both those that were aboue vpon the benches did descend to goe forth of the roome, and they beneath ascended to their seates. Also I obserued certaine roomes where the beasts were kept, with whom the *Gladiatores* were to fight. These roomes haue at one end certaine little open places to let in the aire for the refreshing of the beasts, such as we call in Latin *spiracula*. The *cauea* or greene plaine in the middle is made in the forme of an egge, sharpe at the ends, and broade at the sides, very like to a pond that I haue seene in one of Sir *Francis Carewes* gardens in Middlesex: and it is in length nine and thirty perches, in bredth two and twenty and halfe. For I did exactly obserue the length and bredth of it. Now it is deuided in the very midst by a certaine kinde of pale, like to that of our Tilt-yard at Whitehall, where the Venetian Gentlemen and Nobleman of Verona doe sometimes encounter at iusts and tournaments. In the midst of this plaine diuers spectacles and games were wont to be shewed in former times to the people, whereof some consisted especially of a most bloudy kind of fight betwixt men and beasts, which was performed
by

perfectum D. M. D. CIII.

In another wall of the court right opposite vnto this, many Noblemens armes are very gallantly painted, amongst the rest the spread Eagle about the toppe of the wall, vnder which this is written. *Aquilæ bicipitis pectori Iustinianorum prisçi stemmatis quæ cernis affixa insignia. Mapheus Iustinianus dum pro Veronenſibus contra Bebracenses strenuè pugnât, partò hostium vexillo hæc sibi bellicâ virtute vendicauit, M. C C. L.*

In a lower roome which is on the right hand of the court as you come in from the street, I obserued great store of munition, especially great pieces of Ordinance vpon wheelles, and lesser, as sakers, &c. that roome being wholly replenished with furniture for war-fare.

The Piazza or the publique walke without the Palace is a faire place, paved al with bricke. In length it is three-score and seuen paces: in bredth fīue and forty. And it is on euery side inclosed with goodly buildings. At the East with the Prætors Palace, at the West with a certaine goodly auncient building that serueth for publique vses. At the South with the Præfectus Palace, at the North with the Councill house, which is a very faire building, hauing foure beautifull windows in the front, and a goodly walke adorned with nine stately pillars of blew and porphyrie marble that make eight faire arches. Ouer the gate of the Councill house this inscription

scription is written about two golden scutchins:

Vbique simul.

And againe, this videt the same in golden letters vpon an azure ground.

Pro summa

fide

Summus amor,

M. D. XCII.

Also the higher part of the front is garnished with five beautiful marble statues of certaine famous learned men borne in this noble City, who with the excellent monuments of their wit haue much ennobled their Country. The first is of *Marcus Vitruuius*, who hath written ten bookes of Architecture, being next to the Palace wall of the Praetor. Next to him, *Valerius Catullus* the Poet. The third *Caius Plinius* the Historiographer. The fourth *Aemilius Macer* the Poet that wrote certaine poems of hearbes. The last, *Cornelius Nepos* an eloquent Poet in the time of *Cicero*. Also there is another of *Hieronymus Fracastorius*, erected ouer a stately arch that standeth at the west end of the Councell house.

I saw the monuments of two of the noble *Scaligers* of Verona in a little Churchyard, adioyning to the Church called *Maria Antiqua*, but a little way distant from that Palace, where they liued in former times, which now belongeth to the Venetian Capitano, as I haue before said. The fairest whereof is that of *Massinus Scaliger*, standing at one corner of the Churchyard, which is such an exceeding sump-

tuous *Mausoleum* that I saw not the like in Italy. It is supported with fixe stately pillars of porphyrie marble, without the which are fixe sumptuous pillars more very curiously wrought with prety works and borders. At the toppe of which outward pillars are certaine little pinnacles, each whereof sustaineth an image of an armed man made in alabaster. Also aboue those fixe pillars there is a maruailous rich worke made of alabaster, whereon there stand more images very exquisitely carued. Vpon the toppe of all, euen vpon a little pinnacle standeth the statue of *Mastinus Scaliger* himselfe on horsebacke made of alabaster. It doth very neare represent the liuing shape of him, For it is said that it was made in his life time. In the lower part of the monument this Epitaph is written.

S *Caligera de gente fui, celebrique ferebar*
Nomine Mastinus, claras dominabar in vrbes.
Me Dominum Verona suum, me Brixia vidit,
Parmaque cum Luca, cum Feltro Marchia tota.
Iura dabam populis æquo libramine nostris
Omnibus, & fidei, & Christi, sine sorde secutor.
Occubui primò post annos mille trecentos
Et decies quinque, heu, lux ibat tertia Iuni.

The other monument is of *Canis Grandis*, or *Magnus Scaliger*, which standeth in another corner of the same Churchyard right opposite vnto this, the same being a very magnificent thing adorned with many pillars and statues of marble, but something inferior vnto this. There also is this Epitaph.

S*I Canis hic grandis ingentia facta peregit,
 Marchia testis adest quam sæuo Marte subegit,
 Scaligeram qui laude domum super astra tulisset,
 Maiores si Parca dies infusa tulisset :
 Hunc Iulij geminata dies undens peremit,
 Iam lapsis septem quater annis mille trecentis.*

Also there is a third monument of another *Scaliger Prince*, called *Canis Signorius*; which is erected directly ouer the Church dore, the Epitaph whereof I could not perfectly reade.

This City in the time of the Roman Monarchy was a long time subiect to the Romans. Afterward it was possessed by the Ostrogothes, and after them by the Longobardes, whose first King *Alboinus* kept his Court here. At last they gaue place to the successors of *Carolus Magnus*, as *Pipin* his sonne, *Prince Berengarius* and others, that kept their Court here. After them, it came into the hands of the Tyrant *Ezzelinus*: who being again dispossessed, these *Scaliger Princes* (of whom I haue before spoken) and others of the same family had the soueraigne domination of this City for the space of two hundred yeares, till *Ioannes Galeatius* Viscount of Milan abrogated their gouernement in the time of *Antonius Signorius Scaliger* about the yeare 1396. After which time the said *Galeatius* swayed Verona eightene yeares. But as soone as he was dead, one of the *Scaligers* recouered it againe. The same being made away with poyson, *Francis Carrarius* enjoyed the Principality halfe a yeare. But the Venetians being

exasperated against him for *Scaliger's* vnnaturall death, deposed him againe about the yeare 1405. and gouerned the same till the yeare 1509. Then it was seuen yeares subiect to the Emperour *Maximilian*, who in the yeare 1517. restored it to the Venetians, that haue continually from that time to this present day enioyed the possession thereof.

The principall market place of the City is very faire, which I take occasion to mention by reason of a notable thing that I obserued there tending to idolatry, For on the front of a faire house adioyning to this market place, there standeth the image of the virgin *Mary*, made in white marble with Christ in one arme, and a booke in one of her hands. Vnder the which this superstitious inscription is written concerning the adoration of the same image.

Quisquis

Sacram hanc B. M. Imaginem

Sole occidente

Comprecatus fuerit,

Huic

Centum dies

Ex eâ pœnitentiâ

Quam acturus erat,

Indulgentur.

Francisco Veritate Com. Prætor. c.15.16.c.vii.

A little aboue this inscription this is written in gold letters.

Diplomate Pauli V. Pontificis Maxi.

Againe on the right hand of the image this.

Maricæ

Maria

*Quæ est maxima,
Virgini, Christi matri,
Auxiliatrici, Conservatrici,
Placida, propitia, secunda,
Quam quotidie statâ hora
Prostrati homines adorant;
Incorporati omnes negotiatores*

Stipe collata

*Signum hoc marmoreum,
P. Paulo Malaspina Præt.*

Inchoatum

*Vincentio Manuello Iurifcon. Præt,
Perfectum*

Pœni curauerunt

Reuerendissimi

Ioannes Baptista Arnoldus, Ioannes Baptista Tacbetus, Ioannes Pona, Franciscus Lutiascus, Natalis Roccaius, Laurentius Tudeschinus, clc. lcl. c. vii. Cal. Augusti.

Also I saw about the middle of the same market place a maruailous pleasant fountaine, adorned with a very ancient marble image, wearing a crowne vpon her head; that is said to be a representation of Verona. From diuers spouts of this statue, *ingis aque fons* doth incessantly flow. Besides, at the higher end of this market place there is erected a very stately marble pillar with the winged Lyon aduanced vpon it. And in a Gentlemans house of the City but a little way from that, I saw a very beautifull paire of winding stayres, made by that singular architect *Andreas*

dreas Palladius, which by reason of the curious workmanship thereof are much shewed to strangers.

There are some Iewes in this city, though not so many as in Venice or Padua, who are shut vp from the Christians in their Ghetto by three gates; vpon one whereof, which standeth at one end of their street, I read this inscription. *Auctore Patre nostro piissimo Augustino Valerio Cardinali optimo, Iudæi hunc in locum publico Municipum Principisque decreto conclusi sunt: Iulio Cæsare Nogarola Comite Antonio Fontanelo Iurisconsulto Gratia-Deo Rambaldo Cur. cl. I. I. Ic. Catharino Zeno Prætoze, Petro Mauroceno Præfeto.* At another end is erected another gate right opposite vnto this, at the toppe whereof this is written. *Religionis ergo septum hoc ex Decurionum placito Senatusque Veneti auctoritate decretum optima fauente Deo ac Augustino Valerio Cardinali amplissimo Pastoralibus officiis, adiuuante Catharino Zeno Prætoze, Mauroceno Præfeto. Iulij Cæsaris Nogarola Com. M. Antonij Fontaneli I. c. Gratia-Dei Rambaldi Præsidium curâ perfectum conspicitur, cl. I. I. Ic.*

The buildings of this city, especially those that belong to the Gentlemen, are very faire, being for the most part built with bricke; though I haue scene some of the Gentlemens houses built with passing faire stone, and richly adorned with many goodly marble pillars; the pentices or eauisses of their houses being much broader than I haue obserued in other cities.

Also

Also many of their outward walles and their chimneys are very fairely painted, which giueth great ornament to their houses. I obserued one Palace amongst the rest beautified with a passing faire front, which was contriued wholly with pointed diamond worke. The like whereof I haue before mentioned both in one of the outward bulwarks of the castle of Milan, & in the east front of the Duke of Venices Palace. But that diamond worke was made only in a little part of each front, euen about the lower end. But this whole front was adorned with it from the bottome to the very toppe, which yeilded admirable grace to the edifice.

In another front of one of their houses I read this prophesie of Christ, written vnder the picture of *Sybilla Tyburtina*. *Virgo concipiet.*

I was in their Domo, which is their Cathedral Church dedicated to our Lady; a very auncient and goodly building, wherein are shewed some notable monuments. But that which is most of all esteemed and reuerenced of the Citizens, is the Sepulchre of Pope *Lucius* the third of that name, which I saw. This *Lucius* died in Verona, *Anno MCLxxxv.* when he came thither to proclaime a generall Councell, *Vrban* the third being substituted in his place. But that elegant Epitaph which is written vpon his tomb I did not obserue, being afterward bestowed vpon me by a friend of mine euen this:

Luca dedit lucem tibi Luci, Pontificatum

Ostia, Papatum Roma, Verona mori.

Imò Verona dedit tibi verè viuere, Roma

Exilium, curas Ostia, Luca mori.

The fairest Organs that I saw in Italy or in any other country, are in this Domo.

The name of him that was Bishop of Verona when I was there, was *Albertus Valerius*, being successor to *Augustinus Valerius*, that was afterward made Cardinal. His Palace is neare to the Domo, the front whereof is very faire, hauing foure stately pillars of marble at the entrance, which are supported with two great square bases of the like marble, in one whereof this inscription is written :

Probis

Improbisque

Par aditus ;

Dispar

Exitus.

This city first received the Gospell by the preaching of *Eupropius*, who was sent thither from Rome by Saint *Peter*. Since which time they haue had many godly and learned Bishops, whereof thirty six haue bin canonized for Saints, by reason of the great holinesse of their liues. The chiefest of them all being Saint *Zeno*, the *numen tutelare* or protector of Verona, who was a godly Bishop of this citie, and a faithfull Martyr of Christ, who suffered in the seuenth persecution of the Church vnder the Emperour *Decius*, vnto whom King *Pipin* abouesaide built a very sumptuous Church
at

at the West end of the Citie, which is beautified with many goodly ornaments. In the front thereof about the entrance of the same many religious histories are presented in Alabaster. Also the first gate is a work of great sumptuousnesse, being decked with many pretty little peeces of brasfe, wherein many notable histories of the bibie are passing curiously described : Likewise at the sides of this gate there are carued two exceeding great Lyons in red Marble, that sustaine two goodly pillars. Within the Church there is an extraordinary great font made of porphyrie. In a low crypta or vault of this Church I saw the monument of Saint *Zeno*, and againe aboue neare to the quire his statue made in stone with a miter vpon his head. He is pourtrayed laughing and looking very pleasantly, in his left hand he held a reeden rod, the top whereof was pretily made with bone finely wrought, which indeed was nothing else but the top of his Crofier : at the ende hanged a counterfeited Trowte, in token that hee was much delighted in taking of Trowtes, as a Benedictine Monke told me. There I read this inscription, *Anno Dom. trecentesimo primo Beatus Zeno moritur duodecimo Aprilis.*

I saw the monument of King *Pipin* whom I have before mentioned, the sonne of *Carolus Magnus*, in a little Cell adioyning to this Church; this sepulchre is supported with foure prety pillars of marble. All strangers that are admitted to the sight of this tombe,
doe

doe first enter by a dore that is most commonly locked, into a greene rude Court, and so descend by a paire of staires of some teene or twelue greeces. There is great store of water oftentimes hard by the monument issuing out of the spring in the same place, as there was when I was there, which certaine Monkes tolde me is of great vertue to cure sundry diseases. This King dyed in Milan (as I haue before said in my description thereof) but his body was afterward remoued hither, and interred in this place, according to his owne request in his death-bed. For *Pipin* so dearly loued Verona, that he kept his royall Court sometimes therein.

In the quire of this Church I obserued an admirable faire marble tabernacle that belongeth to the Benedictine Monkes, the fairest that euer I saw made of marble. It is beautified with two exceeding rich marble pillars, which although they are but little, yet by reason of the admirable curiosity of the worke formed therein by the hand of Dame Nature her selfe, and distinguished with passing variety of fine colours; they are esteemed so precious, that for them and the tabernacle it selfe a certaine Gentleman of Venice offered three thousand crownes, as one of the Monkes tolde me.

I was in the Church of Saint *Anastasia* that belongeth to the Dominican Fryers, a building of notable magnificence. In the body of the Church I obserued twelue exceeding huge pillars of marble which were the greatest that euer

euer I saw, euen greater then those two famous pillars of Phrygian marble in Saint *Markes* place in Venice, near to the Adriatique gulfe, which I haue before mentioned in my description of Venice. Sixe of theise stand in one side of the Church, and as many in another. At one side of the Church I saw a maruailous faire monument of *Ianus Fregofius* Prince of Genua, adorned with foure most sumptuous pillars of Alabastar, and an excellent image of himselſe made of the same matter, with a trunchion in his hand; and a crested helmet vpon his head. At the top of the monument this epitaph is written in Touchstone.

Deo Opt. Maxi.

Ianus Fregofius Ligurum Princeps,

Ac Venetæ reipub. terrestrium copiarum

Omnium Præfectus, ubi fortissimi Ducis officia

Domi forisque præstitisset; Sac. H. T. F. I.

Hercules filius paternæ pietatis memor. F.

I obserued foure passing beautifull pillars of a flesh-coloured marble at one of the Altars of the body of this Church, which are estimated at three hundred crownes a peece.

In the Monastery of the Oliuetan Benedictine Monkes which are attyred with white vailles made of a kinde of Say and copes of the same, I saw a most sumptuous paire of Organs, and a very admirable workmanship in certaine wainescot pillars in their closet, where their priest did put on his roabes for the celebration of masse.

Also

Also I visited the Monastery of the Bartholomæan Monkes seated vpon a hill on the farther side of the Athesis, and I obserued their fountaines which they told me are of singular efficacie for the curing of certaine infirmities.

I was admitted into the most magnificent Palace of Count *Augustinus Iustus*, but not without some fauour. There I saw stones with very ancient inscriptions, which I could not reade by reason of the antiquitie of them. Also I was shewed a certaine higher roome in the Palace which was a place of that singular glory, that I saw not the like in any priuate house of Italy, the beauty thereof consisting especially of pictures which hanged round about the roome, beeing in number one hundred fifty nine, and such as represented some of the worthiest and most eminent persons of the world in diuers ages. There I saw many of the Roman Emperours most exquisitely painted, and some of the German Emperors, and Kings of Spaine : also Kings of France : many Dukes of Venice, and diuers Popes : of our English Kings but one, and that was King *Henry* the eighth. But the Italian painter erred, for the picture more truely represented *Henry* the seuenth, then *H.* the eighth. There I saw the three famous *Scaligers* of Verona, whom I haue before mentioned, *Mastinus*, *Grandis Canis*, and *Canis Signorius* ; the pictures of sixe of the most renowned great Turkes, Of *Totylas* King of the Gothes. Of *Alchitrof* King of *Æthiopia*. Of *Muleamet Scirisso* King
of

of *Murcia*. Of *Samarcand*. Of *Damia de Doye Anissa* the present Prefect of *India*. Of *Tamborian*. Of *Gammala* the Generall of the *Venetians* land forces. Of *Siam Regis* a famous Capital of the great *Turke*. and many other fine pictures representing persons of both sexes that will much delight a curious traveller. Therefore I counsell thee whatsoever thou art that meanest in thy travels to see *Verona*, to make meanes to bee admitted into the Palace of Count *Augustus Julius*. and to see this noble and glorious roome before thou dost come forth of it: for many English gentlemen haue seene it, as the Italian told me that shewed it to me.

Also the Italian shewed me his garden, which is a second *Paradise*, and a passing delectable place of solace, beautified with many curious knots, fruites of diuers sorts and two rowes of lofty *Cypresse* trees, three and thirty in a ranke. Besides his walkes at the toppe of the garden a little vnder *St. Peters* Castle, are as pleasant as the heart of man can with; being decked with excellent fruites, as *Figges*, *Oranges*, *Apricockes*, and with *Cypresse* trees. In one of these walkes is a delicate litle reſectory: at one side whereof there is a curious artificiall rocke, adorned with many fine deuices, as scollop shels, and great variety of other pretty shels of fishes brought from *Cyprus*: and mosse groweth vpon the same as if it were a naturall rocke. This place certainly is contriued with as admirable curiosity as ever I saw, and moystened with delicate springs and fountains.

fountaines conueighed into the same by leaden pipes. I have seene in England one place something like to this, even in one of the gardens of that noble knight Sir *Francis Carew* of Middlesex, who hath one most excellent rocke there framed all by arte, and beautified with many elegant conceits, notwithstanding it is somewhat inferiour vnto this. Againe in another walke I saw his fine chappell, wherein his Chaplaine doth often say Masse to him.

I obserued a very mournfull shew performed by Monkes in Verona. For I saw eigh-teene couples of them accompany a corse of one of their Fraternity to Church, being attired with blacke buckram vailes, and marked with the signe of the starre on the left side of their breasts, girt with a black girdle, their heads couered with a black hood that came ouer all their shoulders, and hid all their face. Before their eyes were made two holes to looke out: each of them carryed a burning candle in his hand of virgin wax, and some of them three candles, and there was put into every candle two peeces of their little tin money called gazets.

This citie was besieged by the Emperour *Charlemaine* shortly after the battell betwixt him and *Desiderius* the last King of the Longobardes neare the citie of *Vercellis*, whereof I haue before made mention. At what time *Adalgifus* the sonne of the said *Desiderius* hauing escaped by flight from the foresaid battel, fortified himselfe herein together with *Queene Berta*

Berta the Wife of *Carolmannus*, who was the eldest brother of the Emperor *Charlemaine*. But *Charlemaine* without any long siege got the citie into his possession, because the citizens yeelded themselues vnto his mercy. Also it was besieged about one hundred and fourteene yeares after that time by the Emperour *Arnolphus*, who by *Berengarius* Duke of Forum Iulij, now called Friuli (a Prince that sometimes in those daies kept his court in this city) was solicited to come into Italy with an army of men to aide him in his warres against his great *æmulus* *Guido* Duke of Spoleto who contended with him for the Kingdome of Italy: but the citie receiued no great hurt by his siege; for it quickly yeelded it selfe into the hands of the Emperour, as it did before to *Charlemaine*.

Neare this citie was fought a great battell, anno 778. betwixt the Emperour *Charles* the second surnamed the Bald, and the two sonnes of his brother *Lewes* surnamed *Germanicus*, whose names were *Carolaman* and *Charles*: in this battell (which was fought about two years after the great battell waged at the towne of Andernach in Germany, which I will hereafter mention in my notes of the same place, betweene the said Emperour and his Nephew *Lewes* another of these Princely brethren) was the Emperour conquered by his Nephewes, and shamefully put to flight, shortly after the which he died in Mantua, as I haue before written.

Here

Here *Philippus Arabs*, the first Christian Emperour was slaine by *Decius* the Captaine of his forces in *Illyricum*, and afterward his successor in the Empire. Here also *Alboinus* the first King of the Longobards died an vn-naturall death. For whereas the said King, after he had taken the famous citie of *Paue* by a long siege out of the hands of *Longinus* the first Exarch of *Rauenna*, kept his court in this citie of *Verona*, and solaced himself with feastes and banquets: he compelled his wife *Rosamunda* to drinke one day at table out of the * skull of her father *Cunimundus*, whom a little before he had slaine: for the which his Queene intending to be reuenged vpon him for that most inhumane and barbarous iniury, conspired with one *Helmichildus* a noble Longobard, to kill the King her husband, with promise both to marry him if he would execute the matter, & to bestow the Kingdome of Lombardy vpon him. Whereupon *Helmichildus* being tempted with this faire offer, murdered *Alboinus*, as he was asleepe in his bedde. And so by this meanes he obtained indeede the marriage of the Queene, but not the possession of the Kingdome. For being constrayned to flie away presently after he had

* The like example I haue read of the skull of the Greeke Emperour *Nicephorus* who succeeded the Empreffe *Irene*, and diuided the Empire with *Charlemaine*. For after he was slaine by the Bulgarians the King of Bulgaria did set his skull in a plate of siluer, and commonly dranke in the same at his banquets instead of a cuppe. Carion. Chronic. lib. 4.

committed this bloody action. he came with his wife *Ryszard* to *Raven* to the Court of *Longinus* before named. where after they had remained a little while. *Longinus* falling in love with the Queen. periwaded her, to the end he might the sooner enjoy her in marriage, to poyson her new husband *Helmichildus*. The Queene shortly after delivered her husband a poysoned cup as he came one day out of a bath, which when he had greedily dranke, and now perceived the violent effect of the poyson, he compels *Ryszard* to drinke the rest; so that she died presently her with husband. Here *Ladivicus* King of Italy, the sonne of *Bajon* King of Province, by his wife *Hermingardis* daughter to the Emperour *Charles* the second surnamed the Bald (whom I have before mentioned) had his eyes plucked out of his head by Duke *Berengarius* before named.

Besides those famous learned men borne in Verona, that I have above mentioned, with many other most excellent wittes, that it hath euer bredde from time to time, I have often read of two most worthy women borne in this city, whereof each was esteemed the Phoenix of her time for learning, with mention of whom I will end this description of Verona; the one was called *Ista Nogarola* a * virgin, who attained to so great knowledge, that she was very eloquent in the Greeke and

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Latin

* *Fulcius lib. 8. cap. 3. Memorabilium.*

Latin tongues, and wrote many excellent Latin Epistles to *Nicolas*, the fifth Pope of that name. Also she composed an elegant Dialogue, wherein she disputed the matter, who committed the greatest sinne *Adam* or *Eue*. The other was † *Genebria*, who in the time of *Pius* the second of that name Pope, wrote sundry Latin Epistles with a most elegant stile; which two women haue no lesse ennobled this famous citie, with their learning then *Aspasia*, and *Diotima*, did Athens, *Cornelia*, Rome, *Cassandra*, Venice, or *Hildegardis*, the citie of Bing in Germany.

Thus much of Verona.

I Remained in Verona all Friday after nine of the clocke in the morning, all Saturday, and departed thence vpon Sunday being the fourteenth day of August, about one of the clocke in the afternoone, and came to a little towne called *Desentianum*, in Latin *Desentianum*, which is subiect to the Venetians, and two and twenty miles beyond Verona, about eight of the clocke in the euening. In this space I obserued onely a faire Fortresse of the Venetians at a towne called *Peschiera*, fourteene miles from Verona: the other things were ordinary, as faire Vineyards, &c.

This towne *Desentianum* is situate neare to the goodly lake Garda heretofore called *Benacus*, which *Virgil* mentioneth in these wordes:

Fluctibus,

Fluctibus, & fremitu assurgens Benacus marina.

The first name Benacus was imposed vpon it from a towne so called, and also the new name Garda from a towne situate near to it, which retaineth that name at this day. This lake is called in the Italian *Lago di Gardo*; it is said to be thirty five miles long, and in some places fourteene broad. I heard that it is commonly esteemed the noblest Lake of all Italy, and some doe not sticke to preferre it before the famous *Lacus Larius*, now called *Lago di Como*. The faire River Mincius that runneth by Mantua, (of whom I have before made mention) issueth out of this Lake: it is oftentimes very rough and boysterous, inso-much that at sometimes of the yeare it is very dangerous for passengers to passe that way. The cause of which roughnesse is ascribed vnto the high cliffes that inclose it on both sides, and interclude the windes, who hauing not the liberty there as in the open sea, doe extremely tosse vp and downe the waters. It yeeldeth golden sands like those of Tagus by Lisbone, and Pactolus by Sardis in Lydia. Also it aboundeth with fish, especially Carpes, Troutes, and Eeles. This lake is very memorable for one thing, to wit, for a famous victory gotten near vnto it of the Germanes, by that worthy and victorious Emperour *Vlpianus Claudius* the successor of *Galien*, of whom the Historians do write he partly slew and partly tooke captiue two hundred thousand.

I departed from Desentianum the next day being munday, and the fifteenth day of August about seven of the clocke in the morning, and came to Brixia, commonly called Bressa, being eightene miles beyond it, about two of the clocke in the afternoone: in which space I observed nothing memorable, but onely some few ruinous Castles, which seeme to be buildings of great antiquity.

My Observations of Brixia.

Iulius Cæsar Scaliger hath written this Hexastichon vpon Brixia.

Q*uæ pingues scatebras speculâ despectat ab altâ
Postulat imperij Bixia magna vices.*

Cælumbilarum, frons læta vrbi, gens nescia fraudis,

Atque modum ignorat diuitis vber agri.

Si regeret patrias animis concordibus oras,

Tunc poterat Dominis ipsa iubere suis.

This citie standeth in that part of Lombardy which is called *Longobardia Transpadana*, because it is beyond the riuer Po, and is situate in a plaine at the foote of a hill, being in compass three miles. It was first founded by the auncient Gaules called *Cenomani*, though some doe write it was a Colony of the Romans. I heard that there are some notable antiquities and inscriptions in this citie, but I must intreat thee (gentle Reader) to pardon me although I doe not communicate them to thee. For I made so short aboad in the Citie, that I could
not

not obserue halfe so much as I would haue done if I had remained there but one whole day.

It is incironed with strong walles, wherein there are five gates, and fortified with a most impregnable Castle that standeth vpon a hill, built all with free-stone. Also it is well watered with pleasant springs and sweete fountains, as any citie I saw in Italy, nay none the like. Which flow incessantly from many fine Conduits in sundry market-places, and it is moystened with a riuer called Garza, which indeed is but little, yet very commodious to the Citie.

The Palace wherein the Venetian Praetor and Praetectus doe lie (for here both haue but one Palace, though in other cities they haue two) is a sumptuous building, and furnished with great store of munition and artillery. At the west gate thereof, which is most commonly guarded with a guard of Souldiers that doe attend there all the day with Partizans in their handes, I read this inscription ouer a Scutchin on the right hand as I went into the court.

Dux, Heros, Scriptor Paruta,

Regis, geris, edis,

Vrbem, res, libros,

Imperio, arte, manu.

And this a little vnder the same,

Fide, Virtute, Integritate, spectatissimis viris

Paulo Parutæ huius urbis Praefectis

Optimè merito, anno Dom. M.D.Lxxxxi.

The Palace court is thirty six paces long and forty broad, and all the wals round about are

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adorned with sundry armes of the Venetian Gentlemen. Also in the middle of the court there is an exceeding pleaiant Conduit that spowteth out water in three degrees one aboue another; in the second degree are fixe prety pipes, out of the which the water doth most abundantly flow: also the higher part doth exceeding pleasantly powre out water. At the west end of the Palace in the outside of the wall, this is written vnder the winged Lyon.

Æternæ pacis, iustitiæ, libertatisque Defensor.

Ouer the dore of the Prætors chamber I read this impresse.

Diligite iustitiam qui iudicatis terram.

I went into one of the Prætors inner roomes, which I saw furnished with armour round about all the walles, as helmets, costlets, and other armour for armes and thighes, which serued only for horsemen. The like armour also was on both sides of the entry within that roome, which leadeth to the lodgings of the Præfectus. Vnder which armour I saw on both sides launces and speares for horsemen. At the north side there is a goodly brasen dore made like a latteise window, through the which I saw five faire roomes more, passing well furnished with armour. At that gate are exceeding faire pillars of blacke marble, interlaced with prety white vaines. Many fine pictures of armed men are made by the sides of that northerne dore. Opposite vnto this roome is another faire chamber, the
rooffe

rooffe whereof is curiously adorned with excellent pictures.

Their principall market place is very faire, at one corner whereof there standeth a goodly high pillar of free-stone, whereon the winged Lyon is aduanced according to the custome of the Venetians, who haue erected such a pillar in the principall market place of every Citie subiect to their dominion, as I haue before mentioned in Vicenza and Verona. At the west end of this market place there standeth a most stately Councell house, which was very faire, and couered with lead before it was burnt. But they haue reedified and maruailously beautified it beneath with goodly pillars, and aboueround about with borders and works in great arches, and with marble pillars and images of admirable curiosity, representing some of the auncient Roman Emperours, so passing faire that I have scarce seen a more curious and artificiall architecture in Italy, sauing the Amphitheater of Verona, the Palace of Padua, and some few of the Venetian buildings.

In the Domo which is dedicated to our Lady I saw a very faire monument, of *Francis Maurocenus* their last Bishop, who was also Cardinall. His statue is erected aboue a most beautiful stone wherein his Epitaph is written: and aboue the same his Cardinals hat and armes. His Epitaph is this.

D. T. V.

Ioanni Francisco Mauroceno

K 4

Patricio

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Patricio Veneto

*Prisca gentis nobilitate, vitæ sanctitate,
Religione, omnique virtutum genere,
Ac rerum gestarum gloria clarissimo.
Qui post amplissimas in Sabaudia, Gallia,
Hispania, Polonia, Constantinopoli reipub. nomine
Singulari cum integritate, fide, prudentia,
Animi excelsi atque inuicti magnitudine,
Ac denique omnium approbatione,*

Obitas legationes;

A Gregorio XIII. ultro designatus,

Mox à Sixto V creatus

Brixienfis Episcopus,

Et ab eodem in Gallia iterum ad Henricum III.

Summa cum potestate difficillimis temporibus missus

Re feliciter gesta, absens extra ordinem

S. R. E. Cardinalis

Ingenti cum omnium bonorum acclamatione factus est,

Et simul

Legatus à Latere.

Ad extremum omnibus vitæ ornamentis cumulatus

In Ecclesiæ suæ gremio incredibili eiusdem

Ac totius Venetæ atque adeo Christianæ Reipub.

Mærore,

Verus Gregis Pastor, ac liberaliss. pauperum

Pater,

Ex hac vita ad æternam demigravit,

Anno c15. 15. Xcvi. Men. Ianu. die xiiij.

Pauperes huius Ciuitatis Brixie

Hæredes ab eo ex asse instituti.

Ope Marini Georgij ipsius Cardinalis Consob.

Et in Episcopatu Successoris

Parenti optimo grati animi monumentum P.

Vixit

Vixit Ann. lviij. Men. iij. Di. xv.

Sedit Ann. x. Men. j. Di. ix.

In this Domo is kept a very memorable monument (if that were true which the Brixians do report of it, as without doubt it is absolutely false) namely the Crosse that was presented vnto the Emperour *Constantine* in the south part of heaven, about the going downe of the sun. at what time he marched with his army towards Rome, to ioyne battell with *Maxentius*. In which Crosse these characters were plainly seene: *In hoc signo Consue vinces*. The Brixians doe call this Crosse whereof they so much boast, *Orosiumus*, which signifieth the golden Flame, &c. and they affirme that it representeth the colour of heauen. Albeit I hold this tradition to be a meere, yea, a very grosse figment (for what wise man that hath his wit in his head and not in his heele, will beleue that this should be the very same heauenly Crosse? seeing we reade that *Constantine* himselfe could not haue the same, but in steede thereof made another Crosse the next day after of gold and precious stone, which was borne before him in steede of a standard, *Euseb. de vita Constant, lib. 1.* yet for the satisfaction of my mind I made meanes to see it, but I could not obtayne the sight thereof, because it is shewed but at certayne times.

The Bishop of Brixia hath many temporall dignities added to his spirituall, so that he is intituled a Duke, Marquesse, and Earle.

I visited the Church of the Dominican Friars, which is a very fayre building, the Quire being beautified with many goodly ornaments, amongst the rest their new tabernacle is a very glorious piece of worke. One of the Friars told me that they keepe a bone of one of *Mary Magdalens* armes here : but I could not obtaine the sight of it, because it is shewed but at certaine times.

The Nunnery which is dedicated to the holy Martyr St. *Iulia*, is a building of great antiquity. For it was built by *Desiderius* the last King of the Longobards in the time of *Carolus Magnus*, about the yeare 750. The Church thereof hath beene lately renewed and beautified at the charges of the Nunnes. Vpon the front I read this inscription.

Relicto Templo quod Desiderius

Rex Saluatori erexerat,

Hec nobilius Deo & Sanctæ Iuliæ

Dicatum Sacræ Moniales

Construxerant. An. Sal. clv. lxx. Ic.

This Nunnery hath beene in times past a receptacle of many royall Ladies, who after their entrance into the same spent all the remainder of their lines there in diuine meditations, vnder the rule of St. *Bennet* : as *Anstilperga* the sister of the foresaid King *Desiderius* the founder thereof, and *Hermingarda* his daughter : and *Hermigranda* the wife of the first Emperour *Lotharius*, and *Angilberga* the sister of the Emperour *Charles* the third, and *Berta* the daughter of King *Berengarius*, and many

many other Noble Matrons and Virgins. One miraculous or rather prodigious accident that hapned once in this City in the time of the Emperour *Ludowicus* the second, I will mention here, to wit, that it rayned bloud here for the space of the e dayes together, which was as red and lively as if it had newly flowen out of the body of any man or beast. A portent so exceeding strange, that as I never read or heard of the like in any place of the world before, so I doubt whether there was euer the like accident either before or since of the like continuance; my Authour of this was a learned man of this City, whom I found to be a man of excellent learning.

This city was first conuerted to Christianity about the yeare 119 by St. *Apollinaris* Bishop of Rauenna.

One of their churches is dedicated to two Saints namely *Faustinus* & *Iouita* that were heretofore citizens of the same City of Brixia, and constant Martyrs of Iesus Christ: who suffered martyrdom in the persecution of the Emperour *Adrian*, whose great torments one *Calocerius* perceiuing that they endured with great patience, he cryed out with these words: *Veré magnus Deus Christianorum.* For which he was also martyred in the same place.

They haue one principall tower about the rest commonly called *Pallada*, wherein the fairest bels of the City doe hang.

The Gentlemens Palaces of the City are very faire, most of them being built with free
stone.

stone, not with brick, as in many other Italian Cities. One amongst the rest I obserued of great magnificence, in the front whereof an Eagle was so exquisitly pourtrayed, that it much graced that part of the building. Also their pentices are as broad as those of Verona. Many of their streetes are beautified with such open galleries to walke in, and garnished with faire pillars, as those of Mantua, Padua, and Venice, aboue mentioned.

This City is one of those that *Attila* King of the Hunnes grieuouly wasted, when he entred into Italy after his ouerthrow in France by *Ætius* Generall of the Roman army. Many hundred yeares after which time it was so much inclined to factions and mutinies, that in the time of *Ludouicus* the third of that name Emperour, and one of the *Otboes*, it changed her gouernement no lesse then seuen times in the space of eight and twenty yeares; but at this time after so many revolutions and alterations of their state, it is subiect to the noble Signiory of Venice.

The Cutlers of this City are accounted very excellent workemen for making of kniues, targets, and swordes of a singular temper: also the trade of making silke and linen doth much flourish here.

It happened that the same Munday that I was in Brixia, was Barthelmew day. At what time there was a most solemne and ceremonious dedication of a new image to the Virgin *Mary* with Christ in her Armes, which I
saw

CERVARI'S CATHEDRAL. 111

I saw performed in a certain little Chappel with many spectators thus. For they adored the image with a great many flowers, ribbes, as of ladies. which layed flat, and there was a great multitude of little women which brought to the Chappel, whereof some were only armes, some the legs, some presented all the parts of a mans body: although these toys were no novelties unto me. For I saw many of them before that time in divers Italian Cities. Yet I had a marvellous itching desire to finger one of them, only to this end, to bring it home into England, to shew it to my friends as a token of their idolatry: but I saw there was some difficulty in the matter. Howbeit I gaue the venture vpon it in this manner. I stood at one corner of the Chappel while many women were at their diuine oracions prostrate before the image, and very secretly conueighed my fingers into a little basket (nobody taking notice thereof) where the Images were laid: and so purloyned one of them out, and brought him home into England. Which had it been at that time perceived, perhap it might haue cost me the lying in the Inquisition longer then I would willingly haue endured it.

Thus ended of Brixia.

I Departed from Brixia about eight of the clock in the morning the sixteenth day of August being Tuesday, and came to Bergomum commonly called Bergamo the last City of the Venetian Signiory about seuen of the clocke
in

in the eueniug. The distance betwixt these two Cities is thirty miles. I obserued in this space great abundance of goodly vineyards, which at that time yeelded ripe grapes passing faire and sweet. For I did oftentimes borrow a point of the law in going into their Vineyards without leaue, to refresh myself with some of their grapes. Which the Italians like very good fellowes did winke at, shewing themselves more kinde vnto me then the Germans did afterward in Germany, as I will hereafter declare in my observations of their country. For they will not graunt a stranger that liberty to goe into any of their vineyardes without leaue, as the Italians doe. The greatest part of the way betwixt these Cities is as pleasant as any I trauelled in Italy. For it is very plaine and euen; one spacious lane, on both sides whereof the goodly vineyardes grew, extending itselſe about eightene miles in length. All that day I saw great abundance of people going to and fro, but especially forward towards Bergomo, because there was a great faire there at that time; most of the horsemen being well appointed with muskets or pewternels ready charged, according to that custome of the Italians that I haue before mentioned.

My

My Obseruations of Bergamo.

Julius Cæsar Scaliger hath written these verses
vpon Bergamo.

I*ngenium, corpus, mores, obtutus, amictus,
Tecta, cibus, gressus, guttura, sermo, sonus:
Omnia crassa modis insignibus, omnia dura,
Sic valeant filices vt superare suos.
Ista domi: sed vicinus si aspergat acetum,
Artibus atque dolis vincitur ipse suis.*

This City was built about a hundred and fifty yeares before the incarnation of our Saviour Christ, by one *Cirinus* King of Liguria. It standeth on the side of a hill, hauing in the east and south the pleasant plaine of Lombardy before it. So that from many places of this City there is as sweet a prospect as any place of Italy doth yeeld. In the north and west are great hills that leade towards the Alpes. It is deuided into two parts, the higher and the lower. Vnto the higher there is a long and tedious ascent. It was my chaunce to be here at the time of their faire the next day after *Barthelmew* day, which lasteth a whole weeke; being kept in a large plaine a little way distant from the lower part of the City. This was the greatest faire that euer I saw in my life, except that of Franckford in Germany, whereof I will hereafter speake. For there was a great concurse of people not onely from the Cities of Lombardy, but also from
many

many other principal Cities of Italy : besides many Germans both out of the Grisons country, and Switzerland, repaire hither at this time : exceeding plenty of all manner of commodities being there sold.

The first that planted the doctrine of Christian religion in the City, and chased idolatry and Paganisme out of it, was St. *Barnabas*, who preached the Gospell first also at Milan.

The Cathedrall Church is dedicated to our Lady, and standeth in the higher part of the City : a very notable faire building though but little. At the entrance of the north gate there are two faire pillars of red marble, supported with two huge Lyons of the same matter. At the toppe ouer an arch which is aboue the dore, is advanced a gallant fellow on horsebacke made in alabaster. One part of this northerne front on the right hand as you enter into the gate, is passing beautifull, being compacted wholly of sundry sorts of marble and alabaster, which do yeeld a very glorious shew. The greatest part of it is made of checker worke. In the midst of this front is a faire round window garnished very excellently with many prety pieces of marble, at the sides whereof are erected the statues in a'abaster of two famous Roman Emperours: *Iulius Cæsar* on the left hand, vnder whom this is written in great Roman letters : *Diuus Iulius Cæsar*. And aboue him this : *Imperavit annis V*. On the right hand the effigies of *Traian*, vnder whom is written : *Diu-*

as *Traianus Augustus*. And above: *Imperavit Annis XVIII*. But I perceiue that they calculate the time of his raigne within compasse. For al the historians write that he raigned nineteene years and halfe. These statues are made to the middle part of their breast and no further. I told certaine Italian Gentlemen that obserued me writing, they were much to blame to erect the images of prophane heathen men vpon their Church. For although it were good to keepe such antiquities, yet they ought not to be placed vpon Churches where Christ is worshipped, but rather vpon their Councell houses, or their priuate buildings. This part of the frontispiece is passing faire, and worthy to be noted by an industrious traoueller.

After I entered the north gate I obserued in a faire litle chappell on the right hand of the Church, an exceeding sumptuous monument of *Barthelmew Coleon* the General Captaine of the Venetians land forces, as I haue before mentioned in my discourse of Venice. They say it was made in his life time by his owne appointment. He is represented on horseback, all in glittering gold in his complete armour that he wore in the field, and his military truncheon in his right hand. All this monument is made of pure alabaster, wherein are represented many notable histories done in the prettiest litle images and works that I saw in any City of Italy. The whole worke is supported with four alabaster pillars, at the foote whereof

are expressed the heads of Lyons. At the toppe of all is aduanced his helmet and crest with his armes, at the sides are hanged two auncient banners which are grieuouſly rent and torne with antiquity. A little from his Tombe there is hanged vp a faire cloth of arras, in the middeſt whereof his armes are finely wrought, which are three teſticles. The reaſon is, becauſe nature gaue him three ſtones, one more then other men haue, as I haue ſaid before in my deſcription of Venice. The monument it ſelfe is a work of that admirable ſumptuouſneſſe, that I eſteeme it the faireſt I ſaw in Italy, ſauing that of *Maſtinus Scaliger* in the little Churchyard at Verona. The Epitaph it ſelfe is this.

D. O. M.

Bartbolomæus Colleonus de Andegauia, virtute immortalitatem adeptus, uſque aded iure militari fuit illuſtris, ut non modò tum uiuentium gloriam longè exceſſerit, ſed & poſteris ſpem eum imitandi ademerit. Sæpiùs enim à diuerſis Principibus, ac deinceps ab illuſtriſſimo Ven. Senatu accepto Imperio tandem totius Chriſtianorum exercitus, ſub Paulo Secundo Pontifice Maximo, delectus fuit Imperator: cuius acies 14. annis ab eius obitu, ſola jam defuncti Imperatoris tanquam uiui nomine militantes, iuſſa cuiuſcunque alterius contempſerunt. Obijt 4. Nonas Novembris, Anno Domini 1475.

There are two very ſumptuous Pulpits on both ſides of the Quire without, made of blacke and white marble, hauing faire winding ſtaires to aſcend to them, with a very rich raile at the edge

edge made of brasse, and adorned with many curious and fine workes.

One of the Priests of the City told me that there are forty Masses said euery day in this Church: An admirable deuotion certainly. The greatest part of them is celebrated in two little Chappels on both sides of the Quire. Where I noted two exceeding curious railles at the entrance of them, the pillars whereof are made of white and blacke marble, and the vpper part *ex versicolore marmore*.

The roofe ouer the Quire is very beautifully concamerated, and richly gilt. Round about the vpper end of the Quire there is as exquisite a peece of worke as euer I saw of that kinde. For a certaine cunning artificer called *Franciscus de Ferro monte*, hath with extraordinary curiosity contriued the history of the creation of the world, and many other histories of the old Testament in wainscot. So rare a worke that it is most admirable to behold. There are also two very rich paire of Organs on both sides without the Quire, most sumptuously gilt, and imbossed with many very excellent workes.

At the west end of the Church right opposite to the Quire, I saw a passing faire and auncient Fabricke, built of sundry kinds of marble, wherein are baptized the children of Noblemen onely. It is an admirable architecture, rayfed vnto such an heighth that it doth euen touch the roofe of that part of the Church where it standeth. It is built around

and adorned with fixe partitions of little marble pillars, whereof many are Porphyrie, each partition contayning fourteene feuerall pillars. At the toppe there standeth the image of an Angell. Againe betwixt euey partition prety images are made in redde marble: Also about the middle of the worke fixe alabastar images round about the same, being distant asunder by an equall distance. The dore at the entrance is made of brasse, and contriued like a Latteise window. I obserued in a redde marble stone, which is about the foot of this rare worke, a notable thing which is not to be omitted, euen the true resemblance of a serpent, formed more exquisitely in the stone by the hand of nature her selfe the most cunning architect of all, then the most curious artificer in the world could possibly haue done. A thing that was shewed me by an Italian, as a matter very worthy my obseruation. This piece of marble may be very properly called *Ophitically*, (of which I haue written before in my notes of Venice) because it doth so truely present *ὄφις*, that is, a Serpent.

The Arras and hangings about this church are as faire as I saw in any Church of Italy.

The Palace of the Bishop of Bergomo, whose name is *Ioannes Baptista*, doth ioyn to our Ladies Church, but is the basest and most beggarly Palace for a Bishop that I saw in Italy.

I was at the Praetorium, which is in this higher part of the citie, a very obscure and meane Palace, and inferiour to all the other Palaces
of

of the Venetian Praetors that I saw. The name of the Praetor when I was in Bergamo was *Vincentius Barocius*.

Hard by our Lady Church there is a stately walke, which I take to be their Exchange, and a place where they meete about their ciuill affaires. It is fairly roofed, and sumptuously vaulted, and supported within with two degrees of pillars. It is square; for it is but thirty two paces euery way. In the middle of the easterne wall, which is at the vpper end of the walke, I read this inscription vpon a large table of Touch-stone.

*Andreae Gussone Prætori,
Viro virtutibus omnibus
Atque inprimis in banc patriam
Charitate insigni.*

*Qui pauperes præ fame deficientes
Ingenio quidem, liberalitate
Autem maxime sustinuit:*

*Qui ne ab ea amplius premerentur,
Ad rem frumentariam*

Viam inuenit.

*Qui montem pietatis ad multos
Annos derelictum, honestiùs*

Quàm antea erexit.

Qui vtriusque fori iuribus

Consulens, sua cuique

Hactenus confusa, distinxit.

Qui hæc leuia existimans

In commodis nunc altioribus

Vires suas omnes contendit.

B. B. B. D.D. An. P. Chr. Not. M. D. Lxxxix.

I visited the Church of the Augustinian Friers which is situate in the middle of the hill, betwixt the higher and the lower citie. A little within the entrance of the Church there are two faire Fonts of blacke marble that serve for their holy water. Their Tabernacle vpon their high altar is a very costly thing. For it cost them two thousand duckats, which is two hundred thirty three pound six shillings eight pence sterling. Within that Altar there is a maruailous rich table, that couereth almost all the wall of the higher Chappell where their high Altar standeth, euen from the toppe to the ground, being adorned with the picture of S. *Augustine*, and some other Saints. Also they haue a wonderfull rich paire of Organs lately made, and decked with exceeding faire pillars, made indeede but of Wainscot, but so curiously handled, that it yeeldeth a very faire shew: it is said it shal be all gilt. There are twelue Altars in this Church, one against another, fixe in each side, made in so many seuerall Chappels; in one whereof there lyeth the body of famous *Ambrose Capeline*, heretofore one of the Friers of this Monastery. This is he that made that notable Latin Dictionary so famous ouer all Christendome, which hath beene since his death so enlarged and augmented by the studious labours of other learned men, that were he now alieue he would scarce know his own worke. It grieued me to see how obscurely he was buried: For he hath nothing but a flat stone vpon

vpon him, without Epitaph or any other memoriall that might deriue the fame of ſo worthy a mans name to future ages. All that ſpace of the wall which is betwixt euery one of thoſe foreſaid twelue Chappels, is beautified with a rich Taſſata hanging: on which there hangeth one of the pictures of the twelve Apoſtles: the whole twelue being placed vpon the twelue ſeueral hangings. Alſo each of theſe hangings differeth from another in colour.

Ouer one of the dores of the Trinity Church, which is in the lower part of the citie, theſe verſes are written :

*Aurea perpetuò funduntur ab æthere doxa
His adytis: ſi quidem Romana ſacraria Clemens
Explicuit, ſociasque animas effecit & aras.*

Alſo ouer the ſame dore there is an arch, about the edge whereof without the ſame arch, this following is written in a round compaſſe :

*O ſummè excellens cæleſtis gloria regni,
Quam pius ecce Deus ſi velit ipſe dabit.*

Againe, vnder that, this is written within the arch, a little aboue the picture of the Virgin Mary holding Chriſt in her armes :

Angelicas inter mentes, ſuperasque phalanges.

Vnder the ſame directly ouer the dore as you enter into the Church, this Tetraſtiche.

*Filia, nupta, parens, magni reſtoris Olympi,
Idem qui natus virque paterque fuit.
Adſint vt cæptis quæ ſunt tria numina & vnum,
Hæc tria Virgo roga Filia, Nupta, Parens.*

The Gentlewomen of this city doe weare very very strange kinde of chaines about their neckes. A stranger at the first sight of them will imagine they are very precious ornaments, worth three or foure hundred duckats, and made of pure gold: as indeede I did. But after better consideration he will find them counterfeit. For indeed they are but copper, as an Italian told me. They hang very large about their necks, being about three times double, and haue extraordinary great linkes. Also I obserued that their attire doth much differ from the habits of the Italian Gentlewomen in other cities of Italy. For whereas most of their gownes are of Sattin or Taffata; the sleeves of them are exceeding great in the midst, and so little at the hands, that they cannot weare them vpon the sleeves of their other garments. So that they alwaies hang loose and flapping. This fashion they haue borrowed from the Spaniards. For I saw it much vsed by the Spanish Gentlewomen at Turin, and by a woman Mountebanke in Venice that imitated the Spanish attire.

The language of this City is esteemed the rudest and grossest of all Italy, as the Bæotian dialect was the basest of all Greece. In so much that one of our English men *Thomas Edwards* in his *Monostiches* that he hath composed of the Italian Cities, hath written this verse of Bergamo.

Bergomum ab incultâ dictum est ignobile lingua.

The

The gouernement of it is as the rest of the Cities subiect to the Venetians. Heretofore it was subiect to the Roman Empire, when the same flourished in his glory. But after the downefall thereof it was spoiled by *Attila* when he destried Brixia, Verona, and other famous cities of Italy. Then the Longobardes had the dominion of it for a long time: then again the Kings of Italy made it tributary to them. In the time of whose sway thereof it happened to be once very straightly besieged by the Emperour *Arnolphus*, about the yeare of our Lord 900. much about the time that he besieged Verona also, as I haue before mentioned. But he had not long girt it with siege before he expugned it by iorce of armes. And hauing entered the same, he apprehended and hanged one *Ambrose*, Earle of the City, who fortified and defended it in the behalfe of *Guido* (whom I haue before mentioned) Duke of Spoleto against *Berengarius* Duke of Friuli. After the Kings of Italy the Turrians and Vicounts of Milan succeeded in the gouernment thereof. Also the *Scaligers* of Verona and the Frenchmen. But at last it subiected it selfe voluntarily to the Venetians, vnder whose protection it enioyeth tranquillity and peace at this day.

This City yeelded me the worst lodging for one night that I found in all my trauels out of England. For all the Innes were so extreme full of people by reason of the faire, that I could not get a conuenient lodging though

otherwise
high Alpe
at the same
certaine Gri-
in Chiau-
discourte.
And liued
Cambridgeshire
Italian, whom
a Protestant:
curious beha-
certaine kind-
want to name

fixe of the
tieth day of
about eight
Terra cal-
beyond it,
nonny cal-
y. From
Mountaine
an Ince
ne which
an Signi-
th from
esse than
e miles.
y is cur-
line the
r whom
e letters

though I would have giuen two or three duckats for it. So that I was faine to lye vpon straw in one of their stables at the horse feete, according to a picture that I haue made of it in the frontispice of my booke. Where (notwithstanding my repose vpon so vncouth a pallate) I slept in *utramque aurem*, euen as securely as vpon a bedde of downe, because of my long iourney the day before. And it was long before I could obtayne this fauour, which was at last granted me by the meanes of an honest Italian Priest who had beene a traueller. Vnto whom I was not a litle beholding for some curtesies that I receiued at his hands in Bergamo. He promised to reuisit me the next morning, to the end to shew me the antiquities of the City. But he was preuented to my great grieve by the villany of a certayne bloud-thirsty Italian, who for an old grudge he bare to him, shot him through the body in his lodging with a pewternell.

Also a certayne Dominican Frier of this City called *Vincentius de Petrengo*, who was the chiefe reader of the Prædicatory family, and stiled himself *de Conuentu Basellæ*, did so greatly gratifie me in this City, that I cannot conueniently let him passe in this Treatise of Bergamo, without some kinde of mention of his name. For I receiued a speciall fauour at his hands, which was this. When I was to goe forth of the City towards the Grisons country, and so into Germany, being ignorant of the way, I repaired to the Augustinian

nian Friers to craue some directions of them
 for my iourney. But none of them could
 direct me themſelues, though very kindly they
 brought me acquainted with this foreſaid Do-
 minican, to the end he ſhould ſatisſie me about
 the matter, becauſe he had liued within theſe
 few yeares in the territory of the Griſons, as a
 Chaplaine to a certaine Clariffimo of Venice
 that was ſent Ambaſſador vnto them, at what
 time he preached againſt the Caluinifts of their
 country, as he himſelfe told me. Truly he
 gave me as friendly counsell as any Proteſtant
 could haue done. For he told me what daun-
 gers there were betwixt that and Germany,
 and the meanes how I might auoid them:
 that I was a Caluinift, he ſaid he was fully
 perſwaded, becauſe I was an Engliſh man.
 Notwithſtanding he would willingly giue me
 the beſt counſell he could, in regard I was a
 ſtranger in thoſe parts. Therefore he ſigni-
 fied vnto me that it would be very dangerous
 for me to paſſe in one place of the Griſons
 country within a few miles after the entrance
 thereof, if I were not very circumspect. For
 he ſaid there was a certaine Caſtle ſeated by the
 lake of Como which was poſſeſſed and guarded
 by a garrizon of Spaniards, by which if I
 ſhould happen to take my iourney, they would
 lay their Inquiſition vpon me, as ſoone as they
 ſhould perceiue that I was an Engliſhman, and
 ſo conſequently torture me with extreme cru-
 elty, if they ſaw me conſtant in the profes-
 ſion of my religion, till they might compell
 me

me to abiure it, which if I would not doe by the violence of their punishments, then at last they would put me to death, and excarnificate me after a very bitter and terrible manner. For the auoiding of which dangers he counsell'd me to leaue the Castle on the left hand of my way, and so to passe on the right hand towards a towne called Chiauenna. Thus by the kind advice of this honest Frier I tooke such a way in the Grisons country, that I shunned the Spanish Inquisition, which otherwise would not (I belecue) haue given me leaue to bring thus much newes out of Italy into England, except I would haue renounced my religion, which God forbid I should euer doe, notwithstanding any torments of Spaniards or any other enemies of the Gospell of Christ. I am sure all kinde of Friars will not giue Protestants the like counsell to eschew the bloody Spanish *carnificina*, (which is almost as cruell a punishment as *Pbalaris* his brasen bull, or the exquisitest torments that the Sicilian Tyrants were wont to inflict vpon offenders) but on the contrary side endeauour rather to intrappe them therein.

Those angry flies called *cimices*, which are generally disperſed ouer all places of Italy in the sommer time, did very much offend me in this City, as they did also in euey City of Italy. They will shrewdly bite a mans skinne, and leaue their markes behind them, yet they will doe no great hurt to a man.

Ioh.

I obserued a strange phrase both in this City and all other Italian cities where I was that whensoever any Italian doth discourse in Latin with a stranger or any man else, he will very seldome speake to a man in the second person. As for example he will not say, *Placet ne tibi*: but *Placet ne dominationi tuæ* or *vestræ*. So that they doe most commonly vse that *circumlocution*, euen to the meanest person that is.

I obserued another thing also in the Italians pronouncing of the Latin Tongue, which though I might haue mentioned before in the description of some of the other Italian Cities; yet seing I haue hitherto omitted it, I will here make mention thereof, rather then not at al, because this is the last City of Italy that I shall describe in this iourney. The Italian when he vttereth any Latin word wherein this letter *i* is to be pronounced long, doth alwaies pronounce it as a double *e*, viz as *ee*. As for example: he pronounceth *feedes* for *fides*: *veeta* for *vita*: *ameecus* for *amicus*, &c. but where the *i* is not to be pronounced long he vttereth it as we doe in England, as in these wordes, *impius*, *aquila*, *patria*, *Ecclesia*: not *aqueeela*, *patreea*, *Eccleseea*. And this pronounciation is so generall in all Italy, that euery man which speaketh Latin soundeth a double *e* for an *i*. Neither is it proper to Italy only, but to all other nations whatsoever in Christendome sauing to England. For whereas in my trauels I discoursed in Latin with

with Frenchmen, Germans, Spaniards, Danes, Polonians, Suecians, and diuers others, I obserued that euery one with whom I had any conference, pronounced the *i* after the same manner that the Italians vse. Neither would some of them (amongst whom I was not a little inquisitive for the reason of this their pronounciation) sticke to affirme that *Plautus*, *Terence*, *Cicero*, *Hortensius*, *Cæsar*, and those other selected flowers of eloquence amongst the auncient Romans, pronounced the *i* in that sort as they themselues doe. Whereupon hauing obserued such a generall consent amongst them in the pronounciation of this letter I haue thought good to imitate these nations herein, and to abandon my old English pronounciation of *vita*, *fides*, and *amicus*, as being vtterly dissonant from the sound of of all other Nations; and haue determined (God willing) to retayne the same till my dying day.

Amongst other learned men of great note that this city hath bred, I will name two famous persons that after they had a long time liued here in the profession of Popery, being at last truly illuminated with Gods holy Spirit abandoned this Citie which was their native soile, and went into Germrny, where they vndertooke the profession of the Gospell of Christ, and afterward perseuered in the Protestants religion til their last breath. These were *Hieronymus Zanchius*, and *Gulielmus Gratarolus*. Whereof the first was a most singular Diuine, and a zealous Preacher of Gods word
in

in the renowned Cities of Strazbourg, Heidelberg, and other places of Germany. Besides he hath exceedingly edified the Christian common-weale, especially that which doth most sincerely professe the true doctrine of Christ, by those manifold and most solid workes of Diuinity, that he hath published to the world, which will continue a sacred memory of his name till the worlds end. The other, though he were by profession a Physition, and an excellent man in that faculty; yet he applied himselfe to the study of Diuinity also, which doth appeare by one notable Treatise that he wrote *de notis Antichristi*. At last he died in the famous Vniuersity of Basil, where he spent the greatest part of his life after his conuerſion.

Thus much of Bergamo.

I Remained in Bergamo all Wednesday, and departed therehence the next day being the eighteenth of August, about cleuen of the clocke in the morning, and came to a village called *St. Iohns* in the valley Brembana, about fixe of the clocke in the euening. This was fixeene miles from Bergamo. The first village that I passed through was Zogno, which was twelue miles beyond Bergamo: and *St. Iohns* foure miles beyond that. Al the villages both of the valley Brembana, and of the Grisons country are commonly called by the name of *terræ*: euery seuerall village a *terra*. There runneth a very swift riuer through this valley
called

called *Brembus*, wherehence the valley hath the name of *Brembana*. Most of this valley is an ascent leading towards the Alpes. At the entrance it is something pleasant way, but after I had passed some sixteene miles it was very laboursome and painfull to trauell, as well in regard of the steepnesse, as of the extreme hard stones wherewith the greatest part of the way is pitched.

I departed from St. *Iobns* about seven of the clocke in the morning, the nineteenth day of August being Friday, and came to a *terra*, vpon the mountaine *Ancone* called *Mezolt* about fixe of the clocke in the eueing. This dayes iourney was but eleuen miles. I passed through two villages or *Terraes* betwixt St. *Iobns* and *Mezolt*. Whereof the first was *Allapiazza*, where I dined with certaine *Sclauonians*, who told me that about fise daies before that, there were thirty *Bandits* taken about eight miles beyond that place, who lay in waite in certaine priuy corners of the mountaines, to spoile the passengers that were to trauell that way towards *Bergomo* faire. These *Bandits* are banished men, who for some notorious villany that they haue committed in their owne countries, doe voluntarily flie away for feare of punishment, and being afterward very poore and destitute of maintenance, they liue by rifling and spoyling of trauellers. The other of the two *Terraes* is called *Vlmo*, three miles on this side *Mezolt*. Within halfe a mile after I was past *Vlmo* I beganne to ascend
the

the Mountaine Ancone, which is otherwise called *Montane de S. Marco*, a very high Alpe and difficult in ascent. There lay at the same Inne at Mezolt, where I did, a certaine Grifon called *Ioanne Curtabatus* borne in Chiauenna, with whom I had much good discourse. For he spake prety good English. And liued many yeares heretofore in Cambridgeshire with Sir *Horatio Palauicino* an Italian, whom he serued. He told me he was a Protestant: I found him a man of very courteous behauiour, and indeede he did me a certaine kinnesse, in which respect I thought it fit to name him in my iournall.

I departed from Mezolt about fixe of the clocke in the morning the twentieth day of August being Saturday, and came about eight of the clocke in the euening to a *Terra* called Camp, three and twenty miles beyond it, in the fruitfull valley Teliaa commonny called Valtulina in the Grifons country, From Mezolt to the toppe of Saint Marks Mountaine it is foure miles. There standeth an Inne built vpon the toppe of this Mountaine which is the farthest bound of the Venetian Signiory, which extendeth it selfe in length from the City of Venice to this place, no lesse than an hundred threescore and fourteene miles. In all which space the Venetian money is current. Ouer the dore of the foresaid Inne the golden winged Lion is erected, vnder whom this inscription is written in blacke letters vpon a golden ground.

*Via hæc ab vrbe Bergomi Morbinium tendens
 Temporis iniuria & montium ruinis interrupta,
 Atq. penitus interclusa, ad communem usum et com-
 modum non modo aperta fuit & instaurata, sed &
 iam planior ac latior effecta, insuper extructa præsen-
 ti rerum vectigalium taberna. Quæ opera ab Aloy-
 sio Priolo Prætore inchoata, & à Ioanne Quirino Præ-
 fecto ex Serenissimi Senatus decreto perfecta
 fuerunt atque absoluta Anno clō. 15. XCIV.*

The end of my Obseruations of Italy.

*My Obseruations of Rhetia commonly
 called the Grisons Country.*



Et wixt the foresaid Inne and Mor-
 binio it is nine miles. In all which
 space there is a continuall descent
 from the Mountayne. This Mor-
 binio is seated at the very foote of
 the hill, and is the first Towne of the Gri-
 sons country, situate in the foresaid valley Te-
 lina, which is famous for wines. For indeed
 it yeeldeth the best wines of al the Grisons
 country, which are esteemed so good, that
 they are therehence carryed to all the princi-
 pall and remotest places of the Grisons ter-
 ritory. As to Curia the Metropolitan City of
 the country threescore and seuen miles off.
 None of those wines are carryed in Carts. Be-
 cause the narrownesse of the waies is such that
 no Carts can passe there: but al vpon horses
 backs.

backs. In this Towne and all other places of this valley they speake Italian, but such rude and grosse language as in the City of Bergomo, or rather worse.

The name of Rhetia commeth from *Rhetus* a certayne King of Tuscia, who being expelled out of his owne country by *Bellouesus* the Gaule about 587. yeares before the incarnation of Christ, at what time he conquered the Insulres, and built the City of Milan, came with many of his subiects into these valleys seated betwixt the Alpes, where they built Castels and fortifications for their defence. And after his time the country had his denomination from him as I haue already said.

This country of Rhetia is at this day diuided into two parts, the higher and the lower: all that Tract which beginneth from the farther edge of Switzerland, and includeth some part of Lombardy as farre as the lake of Como, (the inhabitants whereof are commonly called the Grisons) is the higher Rhetia. The lower deriueth his beginning from the river Lycus, which diuideth this from the higher, and extendeth it selfe as farre as the river Anus, which boundeth Rhetia and Bawria.

I obserued a special commodity in this countrey that I could not see in Italy. For I saw great abundance of sheepe here, which I met driuen in the way in many great flocks, all the sheepe being according to my estimation at the least foure thousand: but I heard they were not the sheepe of the countrey, but

the citizens of Bergomo, which were kept here about the Alpine mountaines almost all the yeare, and at that time of the yeare the sheep-herds doe vse to driue them home euery yeare to their Masters. Also I noted marueilous abundance of little hip-frogges in that part of this valley Telina, where I trauelled. I neuer saw the hundreth part of them in so short a space in all my Life: Most of their meadowes being so full of them, that I could not step fise or fix steps but I should finde a little frogge; a thing that I much wondred at, because I could not search out the naturall reason why there should be more store of them there then in other Countries. In my iourney betwixt Morbinio and Camp, where I lay that night, I left that castle on the left hand whereof the Dominican Fryer *Vincentius* of Bergomo told me, which is guarded by a Garison of Spaniards. Also I saw the noble lake of Como, vpon the brinke whereof the foresaid castle standeth: this lake is called in the Italian *Lago di Como* from the city of Como seated by it, which grieved me that I could not see, because it is possessed by the Spaniards. For there I should haue seene two notable things the one a worthy elogium of *Plinius Secundus*, who was a citizen of Como, though borne in Verona, as I haue before said; that elogium I heard is written vpon our Lady Church dore: the other the famous study of *Paulus Iouius* that excellent Historiographer and citizen of this citie also. That study is to this day shewed
standing

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standing in a little Peninsula near to the city which was once very elegantly adorned with the images of a great multitude of famous men, especially such as excelled in any faculty of learning, a learned eulogium being added to every one by the same *Isidore*. This lake is otherwise called *Lacus Larnus* from the Greeke word *λαρνα* which signifies *gannet*, that is, a Sea-mew or Sea-gull. because there is wonderfull plenty of them about this lake. The forestier *Isidore* hath most elegantly described this lake in a peculiar French character.

That night that I lay at *Campes*, which is a Terra, situate by the goodly lake of the Gitions, distant about foure miles from the lake of *Cosmo*, and in some places at the least two miles broad, there happened such a horrible thunder, lightning and ruine all that night, that it caused an exceeding fluxe of waters from sundry places of the mountaines on both sides of the valley, that the next morning I could not goe by land to the next village, by reason of the extreme inundation, but was constrained to row thither in a boat. I departed from *Camp* about seven of the clocke in the morning, the one and twentieth day of August being Sunday, and came to a Terra called *Candolchin* being eightene miles beyond it, about five of the clock in the afternoone, where I lay that night. In this space I observed nothing memorable; only I passed through the towne *Chiauenna*, in Latin *Chiuenna*, situate at the farther end of the valley *Telina*, stand-

ding in a valley of the same name, in which I trauelled full twenty miles. This towne ministred some occasion of comfort vnto me, because it was the first Protestant town that I entered since I went out of Italy, yet not wholly Protestant. For some part of it embraceth Popery, and heareth daily masse. The protestants that are here professe the Caluinian not the Lutheran religion, who had a very learned Preacher when I was there, called *Ostrianus Meius*, who was brought vp in Geneua, his parents being Italians of the city of Luca in Tuscanie. In this towne dwelt *Ioannes Curtabatus*, of whom I haue before spoken, who refreshed my heart with a cup of excellent wine. This towne is rich, and inhabited with many wealthy merchants: also it hath great store of goodly vineyards growing about it.

The wayes both in the valley Telina some few miles before I came to Chiauenna, and also in the ascent of the valley Candolchin, are very offensive to foote traellers. For they are pitched with very sharpe and rough stones that will very much punish and grate a mans feete. I obserued that the poore Alpine people dwelling in the mountaynous places of the Grison territory, doe send their children abroad into the high wayes with certaine hoddies tyed about their necks, to gather vp all the horsedung that they can finde, which (as I take it) serueth onely for the dunging of their Gardens. The like I saw many doe in the valley Brem-

bana,

bana, and in some few places of Lombardy a little before I came to Bergamo.

I passed through a delicate great meadow a little on this side Candolchin, containing at the least forty acres by my estimation, which was a thing that I much wondered at, by reason that the countrey is so extreme stony and barren, inuironed with such huge steepe mountaines on both sides, and for that the Terra is situate in a maruailous high place, hauing very high mountains both at the ascent vnto it, and the descent.

The houses in the poore Terraes of the Grisons that are situate about the mountains, are so made, that both the endes and the sides doe consist of whole pine trees, compacted together in steede of stony wals, though in many places their walls are stony also, especially in their faire townes, as Chiauenna &c.

A certaine Priest of this country cheered me with very comfortable wordes at mine Inn at Candolchin, because he saw I was a solitary man and a stranger. For he told mee that because the fare of some places of the countrey was hard and the ways bad, hee would endeauour with cheerfull termes to rowse vp my spirits, and to be as merry as a solitary man could, because I trauelled in as honest a countrey as any in all Christendome. For had I a thousand crownes about me, I might more securely trauell with it in their country without company or weapon, then in any other nation whatsoever: affirming that he neuer

heard in all his life of any man robbed in that country. This his speech was afterward confirmed vnto me in other places: which if it be true, I attribute more to the honesty of this nation, then to any other that I could euer see, reade, or heare of vnder the cope of heauen; but whether I should ascribe this their innocencie to the seueritie of the lawes of their Country inflicted vpon robbers, (whose examples perhaps may terrifie others, and deterre them from committing the like offences,) or to the inherent and natural vertue of the people I know not, onely this I say, that I neuer heard of such rare honesty before in all my life, in any people whatsoeuer before or since Christ.

I Obserued in Candolchin and other places before I came thither, both in the valley Brembana and Telina, a strange kinde of wooden cuppes like pailles, in which they bring vp Wine to their Ghestes, with prety conuenient pipes about a foote long, to powre out the Wine into the Glasse or cuppe, these are vsed also in most places both of the Grisons country and Switzerland.

I departed from Candolchin about eight of the clock the next morning being Munday, and the two and twentieth of August, and came that night to a towne called Tossana situate at the foote of a hill, twenty fve miles beyond it, about seuen of the clocke in the euening; The language in the valley of Candolchin is Italian.

After

After I was past Candolchin, I did continually ascend for the space of eight miles till I came to the toppe of a certaine high mountaine called Splugen mountaine. Betwixt all this valley of Candolchin, which beginneth a little on this side Chiauenna, and extendeth it selfe to the top of the foresaid mountaine, there runneth a very swift lake called Lir. I traueiled fixteene miles in this valley of Candolchin. From the toppe of the Mountaine to the descent it is fixe miles. At the foot of the hill there is a town called by the name of the mountaine, viz: Splugen, which is wholly Protestant. From this place forward all the Grisons speake Dutch. Here at Splugen I entered into a third valley of the Grisons country, namely the valley of Rhene, which is so called because a little arme of the noble riuer Rhene runneth through it. In this valley of Rhene I trauelled tenne miles. The Rhene which runneth through this valley, flowes with such an extreme swiftnesse, that the water thereof in certaine places where it falleth downe from steepe cataractes, raiseth a certaine reaking mist to a great heighth, which proceedeth from the greate violence of the torrent.

From Splugen to another towne of the name Westward it is a mile, from that to a towne called Sassam five miles, from Sassam to Tossana seated at the foot of a mountaine at the farther end of the valley of Rhene, five miles more. I meane not five miles of the
Grisons

Grifons country, But I reduce their miles to our English computation, one of theirs being five of ours. All those foresaid towns professe the Protestant Religion. I obserued a custome in this Country that is not vsed (I thinke) in any place in Christendome, that whensoever a stranger or any other of the same country, doth aske one of them vpon the way how many miles it is to any place, he will not answere so many, but will tell you in so many howers you may be there. Which yeeldeth a very vncertaine satisfaction to a trauellor, because the speede of all is not a like in traouelling: For some can trauell farther in one howre, then others in three.

In many places of Rhetia, till I came into that part of it which is almost wholly Protestant, I saw many little Chappels built by the high way side (as in Sauoy) tending to Superstition; as the picture of Christ, the Virgin *Mary*, and sometimes of some Saints aboue the Altar.

The trenchers in most places of this country are so strange, that although perhaps I shall seeme ridiculous to the reader to mention so meane a matter; yet howsoever by reason of the noveltie of them, they shall not passe vnmentioned. They are for the most part at the least an inch thicke, and as large in compasse as a cheese of my country of Somersetshire that will cost a shilling.

The tyle of most of their houses is made of pieces of wood as in Chambery in Sauoy,
not

not of earth as in France, Italy, and England.

The Windowes of their houses are exceeding little in all their Terraes and in most of their townes, the greatest part whereof are couered with little boordes in the outside.

In sundry places of their country I obserued diuers Castles and Forts of great antiquity built upon high rockes, and eminent hills. But now they are much ruinated, and of reparations: it is likely that these were built either by the followers of King *Rhetus* that inhabited this Country after he was eiected out of his Kingdome of *Hetruria* in Italy by *Bellouesus* the Gaule, (as I have before said) or by the People of the country for meanes of defence against the armies of the Romans, that vnder the conduct of *Iulius Cæsar* and many other noble captaines of Rome, made themselves a way through this country by force of armes into Germany.

They built a great multitude of little cottages upon the very toppes of the steepe Alpine Mountaines, as in Sauoy, and have many little plottes there also, as in Sauoy.

Although the greatest part of this country doth yeeld very poore people: yet I haue obserued some few places passing wel furnished with all manner of necessary comodities for the sustentation of mans life: as Oxen and Kine, Sheepe, Goates, many goodly meadows and pastures, indifferent corne fields, and abundance of wood that groweth vpon the sides of the Mountaines. Their drink is not
beere,

beere, but wine, the greatest part whereof the valley Telina doth minister to the remoter places, as I haue before said. Also they are competently stored with hempe, which they doe not strip with such laborious difficultie as we doe in England by the meanes of their fingers, but by certaine wooden instruments made for the same purpose that do very easily seuer the stranne from the scale. Their fare is good in many places and very cheape. Amongst many dishes that come to their table Martelmasse beefe is very frequent.

But seeing I am now come into that part of the Grisons country which speaketh Dutch, I wil here interrupt my description of it by the addition of a most elegant Latin Oration that I haue annexed vnto this discourse written in praise of the trauell of Germany by that learned German *Hermannus Kirchnerus*, the author of the first Oration that I haue prefixed before my booke, and according to my meane skill rudely translated into our mother tongue by my selfe: which although perhaps it may seeme vnto some a meere impertinent matter to my present discourse: yet in regard that Rhetia is a member of Germanie, whose language a great part of it speaketh, and my first introduction that conueighed me into this noble country of Italy, after my suruay of some parts therof; I hope the candid reader wil not miscensure me for inserting this into my Obseruations, especially seeing the elegancy of it is such, that it cannot

ANOTHER ORATION

MADE BY THE FORESAID

HERMANNUS KIRCHNERVS

A CIVIL LAWIER, ORATOR, and POET, &c.

And pronounced in the noble Vniuersity of
Marpurg aboue named, by a worthy Schollar
of his, HENRY DE STANGI, a *Silesian*,
vpon this Theme.

That the trauell of Germany is to be preferred be-
fore all other trauels.

 F those things which seeme greatly to
tend to the knowledge of common af-
fares, to the information of a right
iudgement, to the wisdom of a ciuill
life, and the perfect vnderstanding of
good counsels, are to be earnestly commended and
diligently deliuered vnto youth, which shall be here-
after aduanced to the helme of publique authority:
surely there is no reason why I should doubt but
that the most laudable custom of traueilling, and the
desire of knowing the manners of forraine countries
and Nations, the lawes of cities, and formes of com-
mon-weales abroad, should be both esteemed very
profitable and pleasant, and also be furthered to the
vntermost with all manner of helpes, and accounted
the most necessary thing of all others for youth;
according to that excellent speech of *Apollonius* which is
euery where extant amongst the Ancients concerning
this matter, that a yong man ought to trauell out of
his

An Oration in praise of the trauell

his country no otherwise than if he were destitute of house or home. Which Custome of traueilling if we haue read to haue been at any time frequented and vsed of any nation whatsoeuer, certes we may most plainly perceiue as it were at noone-tide that it is at this day most famously exercised by the men of our Germany, euen by the common and almost daily endeauour of our Princes and noble Personages that trauell into farre Countries, so that there is scarce found a man of any note and fame in the courtly life, in the politike conuersation, and ciuill society, which hath not both learned the manners and languages of forraine nations, and also seene abroade in the world the state and diuers governments of Kingdomes, that hath not with eyes and feete made vse of England, Italy, France, and Spaine, and obserued whatsoeuer is memorable in remote nations, and worthy to be seene in euery place of note.

Now as no man doth doubt but that this custome of our Germanes traueilling out of Germany beyond the Alpes and the Seas, is greatly to be commended especially if they prescribe vnto themselues a iust and laudable end of traueilling: so againe who will not say but that this preposterous order of our men is iustly to be condemned which they obserue in the course of their trauels, when as most of them after they haue with great diligence sought out the Roane, the Seine, the Tyber, and the I'o; and not only curiously searched for the ruinous theaters of the ancient Romans, and the rubbish of their decayed buildings, but also crept into all the stewes, all the brothell houses, and burdelloes of Italy; after I say all these things, haue so omitted the sight of the most beautifull Cities of Germany, their country, the most elegant Townes, the well gouerned Common-weales thereof altogether vnknownen vnto them,
that

of Germany in particular.

that they are not able as much as to name the principall ornaments of Germany. Which thing truly is not only unworthy a citizen that loues his country but also an argument of notable negligence, & most vabeseeming a German man, not to know, not to see, not to search out Germany wherein he was borne and brought vp, wherein he hath all his wealth and all his estate, and for whose sake (if need should require) he ought not doubt to powre out his vitall bloud. And why so? are you not all constrained (my fellow Academicks) to subscribe to this my opinion that the knowledge of no nation is so necessary as the searching out of a mans owne country, and the manners thereof, and the right vnderstanding of that common weale whereof each of vs is a part and member? the Lamiaë that are a certaine kinde of Monsters, are laughed at in the Poeticall fables in that they were so blind at home that they could not see their owne affaires, could foresee nothing; but when they were once gone from home, they were accounted the most sharpe-sighted and curious searchers of all others: so who doth not thinke that the eyes of our Germans that gadde into Italy, France, and I know not whither, are very ridiculous, when as by takeing long voyages vnto farre remote people, after they haue curiously sought out all matters amongst them are ignorant of the principall things at home, and know not what is containd within the precincts of their country, and are reckoned altogether strangers in their natie soile. What is there nothing (saist thou) at home that is worthy to be seene and knownen, and for whose sake a iourney ought to be vndertaken? I that am a stranger in mine owne country will contend with thee in this Oratorian field concerning this subiect, and will produce most apparant reasons to proue that the trauell of Germany is more excellent then of all other nations, and to
be

An Oration in praise of the Trauell of Germany in particular.

be preferred before all others. Wherefore I intreate you to entertaine my Oration with gentle eares, yea I earnestly request and beseech you for the loue sake of your country, to receiue my speech with your wonted fauour and indulgence, while I giue you a tast of the principall ornaments of our common country.

Therefore that my Oration may deriue her beginning euen from this, I will aske this first question: how many trauellers there are that when they vndertake any voyage do rightly vnderstand what trauell meaneth. Since many doe fondly imagine that it is nothing else then a certayne gadding about, a vaine beholding of sundry places, a transmigration from one country to another, whose feete doe only moue from place to place, and whose eyes are conueighed from one field to another. Of whom thou mayest very rightly vse that knowne speech of the Poet.

*The climate, not their minds they change,
That sayling ouer every Sea doe range.*

But we will say that he is the man that visiteth forraine Kingdomes and doth truly trauell, and that according to the censure of all learned men, the consent of Historians, and the opinion of politicians, he I say, who whither soever he directeth his journey, trauelleth for the greater benefit of his wit, for the commodity of his studies, and the dexterity of his life, who moueth more in minde then body, who attayneth to the same by the course of his trauell, that others doe at home very painfully and with great study by turning of bookes. Will you haue me (my worthy Auditors) speake more plainly to you? it is trauell that stirreth vp wisdom, purchaseth fortitude, con-

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firmer it being purchased, gives light vnto vs for the instruction of our manners, makes vs from barbarous to be gentle and milde natured: it rooteth out a fond selfe loue, it auaieth to suffer labours, to vndergoe dangers, and with a valiant and manly minde to endure them, and sheweth vs the nearest way to the solid learning of all things. What need many words? let trauell be the plentiful institution of all our life. For histories doe teach vs that men of old time did trauell to that end. So that *Solon* trauelled into Asia, *Plato* into Egypt, *Pythagoras* into Italy, the Romans to Marselleis, *Mitbridates* into Cappadocia, and others vndertooke very long and tedious voiajes to this end, that they might gather together the lawes and ordinances of their common-weale out of the diuers decrees of sundry nations, and that the best of them, after they had gathered them, might conuert them to the vse of their country, that whatsoeuer excellent thinges they did reape abroade amongst others, they might bring them home, and at home instruct their countrymen therein. If thou vndertake the desire of traueling with that minde and intent, to what end dost thou go forth of thy country? whither dost thou bend thy course? to what end dost thou trauel with the swallow leauing thy nest? doth not Germany in respect of the plenty and commodity of those thinges, by many degrees excell all other nations? who as the Queene of all other Prouinces, the Eagle of all Kingdomes, the Mother of all nations, doth shee not most plentifully impart unto thee all those thinges which may tend as well to the happy institution of a common-weale, as to integrity of manners, purity of religion, and piety of life, the ornament of wit, and the elegancy of speech? for if thou desirest to know the formes of common-weales, and the gouernement of a Monarchie, if thou wouldest under-stand

of Germany in particular.

find the manner of an aristocraticall rule, and of the popular state, where shalt thou better and more exactly learne these things then in Germany, which is as it were an abridgement of the world? pray goe with me (my courteous Auditors) and consider the most goodly Common-weales and Cities of our Germanie. What I pray you, will you finde wanting in that most stately Common-weale of Strasbourg, in that most plentifull Norimberg, in most elegant Aufpourg, in spacious Colen, in most beautifull Lubcke, in that worthily commended Breslaw? In which cities according to the testimony of *Scaliger* in his booke intituled of the praise of Cities, equitie her selfe doth reigne, all iniquity is banished, iustice doth gouerne, for vniustice no place is left, good men are called forth with rewardes, and euill men called backe from vice with punishments. If thou desirest to behold the most happy state of an Empire that can be deuised in the world, namely of our most sacred Emperour, our most potent Electors, our illustrious Princes, our Earles, Barons, Nobles, and other rankes knit together with a most admirable bond, thou shalt not see it any where but in Germany, but onely in Germany, I say. In Germany thou shalt behold the steppes of the ancient Persian Empire, and a certaine liuely image thereof: in Germany, the power and liberty of the Grecians: in Germanie thou shalt observe the possession of the ancient Romanes. Wouldst thou with *Cyneas* the Ambasiadour of *Pyrrhus*, craue such a Senate of the Empire, wherein should be all Kings, all like to auncient *Pyrrhus*? In no place of the earth shalt thou finde it but onely in Germany. Wilt thou heare consultations of the weightiest matters of all the world? No where shalt thou heare them but in the Diets of Germany. Wilt thou haue Captaines of the great Empire

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mightier then the successors of *Alexander* himself? No where shalt thou find it but in Germany. Dost thou craue the most famous Tribunall in the whole Empire, the shop of the auncient Roman iustice, and as it were the Sessions of the old Amphictyones of Greece? No where shalt thou behold it but in Germany. Good God, if for the beholding of this most sacred meeting, those ancient heads of the ciuill law could be recalled to the fruition of this vitall breath, *Papinianus*, *Paulus*, *Ulpianus*, *Pomponius*, *Caius*, *Iulianus*, and all other sacred Masters of the lawes could returne into this world out of their ashes, truly I beleue they would trauell into the middle of Germany from the Elysian fields, yea I will say that *Astræa* her self the Goddesse of iustice would descend with them from heauen to place her habitation there also amongst mortall men.

But what shall I say of the other fruits of trauell? where shalt thou more happily and studioustly attaine to all the liberal sciences then in Germany, which doth excell the auncient Egyptians in the study of Geometrie, the Hebrewes in Religion, the Chaldeans in Arithmeticke, the Grecians in all arts, the Romans in discipline, and in variety of mechanicall trades, constancy, and fortitude, all other nations. Which the very strangers themselues how much soever they enuy vs, are constrained to confesse maugre their hearts. *Bodin* wrote this though he were very sparing of the German praise, the very truth it selfe wresting the speech from him, he wrote it I say, and proclaimed it of the Germans with an open voice, out of the Kingdome of France, Neither can any other man write otherwise of it. Let them behold so many learned Athenæ in Germanie, so many noble Uniuersties, as that of Vienna in Austria, of Heidelberg in the Countie Palatine, of Colen
by

of Germany in particular.

by the Rhene, of Prague in Bohemia, of Erfurt and Jene in Thuringia, of Leipsack, of Rostock, Louan, Friburg, Ingolstat, Basil, Griefswald, Nibingen, Mentz, Wittenberg, Franckford, Koenigsberg, Iulia, in the Duke of Brunswicks dominion, Straibourg, Altorph. Let them also behold this our famous seate of all the Muses, which hath nourished that opinion of a most happy genius and nature amongst all strangers euen from her first beginning, that euen as *Ammianus* hath written of the Vniuersity of Alexandria, that it neuer dismissed any from it but endewed with learning, so out of this noble Academie there haue sprung Countsellors for Kings ouer all the world, and for our sacred Emperor himselfe, and gouernors and teachers for all common-weales, Churches, and Schooles. What also shall I say of those other Vniuersities like vnto ours? vnto whom I would not doubt but that all the Sages of the Grecians, all the wise Romans, and all the famous Orators would trauell into Germany, if they should happen to enioy the benefite of life againe.

No where shalt thou find so many *Archimedes*, so many *Vitruuij*, so many *Nasicae*, so many *Cicerons*, so many *Horaces*, so many *Virgils*, so many *Scauole*, so many *Papiniani*, as in Germanie. Which also *Argyropylus* the learnedst of the Grecians confessed at Rome in the Popes Court, when he cryed out that all the graces, all arts, and good letters were fled beyond the Alps into Germany.

The day would fail me if I would make a Catalogue of the most famous wits that are in this one Prouince of Hatria, and especially in this Vniuersity wherein we live, how many and how great lights it doth yeeld that may compare wth that admirable antiquity of the auncient Grecians and Romans. Here could I point out to thee many my mper

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Caians, Lelians, Mutians; here Galens, here Platons, here such as Socrates, here Tullies, here Virgils, here also (which is the most to be wished for thing of all) the Chrysostomi, the Epiphanij and Athanasij.

Wilt thou go to know military discipline? where I pray thee shalt thou finde the Schoole of *Mars* but amongst the Germans, amongst whom it was thought in formet times that *Mars* himselfe dwelt? for which cause *Alexander* that both in substance and name was great, very wisely thought it was not good for him to prouoke the Germans into the field. Also *C. Caligula*, and *Augustus*, stood in such feare of them that when they heard a rumour of their comming into Italy, they doubted much of their safety, so that both of them fled beyond the sea: what can be more gloriously spoken of the Germans *Mars*? what more worthily reported? no man by force of arms recalled the Gothes when they inuaded Spaine, no man expulsed the Saxons when they surprized Brittain, no man kept out the Vandals when they subdewed Africk, no man repelled the Francks when they vanquished Gallia, no man repressed the Ostrogothes when they conquered Italy. Most incredible hath been the strength of our warlike valour, and our military arts have been admired by all nations wherewith our Germany hath excelled in all ages, and with which it hath gotten the prize from all nations, and the empire and praise of the victory euen from the Romans themselues which were the conquerors of all other people. Most iustly is Germany to be called the shop of *Mars*, which hath ministred most valiant Captaines, and expert souldiers and forces to all famous battels that were euer waged in any parts of the earth, from the time of the great voiage of *Xerxes*. For what skirmish, what fight, what notable campe was there euer in the field in the time of our forefathers without Germans?

of Germany in particular.

Germans? what sea, what country is so remote unto whom the gleaues and halberts of our Germans are at this day unknown? as for those warres which are waged at this day in the Netherlands and in Hungarie, are they not managed by the helpe and industry of our Germans? what sayest thou to the most mighry Tyrant of the east, which most earnestly attempted with fire and sword to destroy the whole world, haue not the armes of the German *Mars* brought him into those streights that he was compelled humbly to craue peace, and hauing craued it could hardly obtaine it? moreouer in no place of the world are there to be seen stronger munitions, greater fortresses, better fortified Cities then in Germany. No where can a man see greater prouision of peeces of Ordinance, engins and warlike instruments then in Germany. I could name vnto thee the principall Forts, Castels, Garrizons, and Armouries of our most potent Dukes, Princes, and Common-weales ouer all Germany, whereof part I know with mine eies, and part haue heard with mine eares. I could shew vnto thee Vienna, the most inuincible Fortres of Christendome, that hath beene so often assaulted by the frustrate attempts, and great enterprises of that most cruell enemy: I could point out vnto thee Dreslen, a place of incredible strength and puissance: I could name Custrinum, the strong seate of *Brennus*: I could speak of the fortifications and rampiers of Meidenburg: the wals, and lofty battelments and towers of Strasbourg: also I could mention the Castels and strength of Norimberg: the greatnesse of Colen, the puissance of Vlm: the force of Auspurg: withall I could make relation of this most auncient Prouince of the valiant Catti, which is strengthened with most inuincible fortifications, euen to the great admiration of the eyes and eares of all

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strangers: besides I could tell of a great many other strong fortifications of Germany, whose number doth exceed the gates of the Thebanes, were it not that in this place I make my speech vnto those that know their country of Germanie more exactly then my self.

I passe over the exercises of the frequent tilts and horsemanship vsed in the Courts of so many mighty Princes, I speak not of their manners and graue discipline which doe much confirme the science of military vertue. Goe thy wayes now, and see whether thou canst seeke for in any other part of the earth a greater opportunity of vnderstanding warlike affaires. But perhaps thou wilt say that a man may reape more pleasure in the trauels of Italy and France. How so I pray thee? for truly I see not, I vnderstand not how that should be true. Whom will not the magnificence of Palaces in Germany delight, the beauty of so many royal buildings, and most artificiall architectures? which heretofore *Aeneas Syluius* an Italian borne, and the most learned of all the Popes when he made his abode in Germanie, affirmed, that he could not sufficiently admire.

The counterfaieted and painted delights of Italy are much carryed about the world, but pray how can they compare with these our pleasures and commodities? those present themselues only to the outward eies and pleasure of the body: but these bring great pleasure of the minde accompanied with singular profite. Pray what can Italy, France, England, or Spaine shew unto thee, that Germany hath not? art thou delighted with the pleasure of fields, the fertility of trees, the plenty of vineyards? thou needest not run into Campania for that purpose, or visit the Florentine gardens, or goe beyond the Alpes to see the Orchards and famous Paradises of Cardinals.

of Germany in particular.

Cardinals. Germany will afford thee farre more elegant both gardens and fields not only of our soueraigne Princes and noble Peeres, but also of our most wealthy Citizens of Norimberg, Aufspourg, and else where. The Rhene, and Neccar, will shew thee that abundance of vineyards, that plenty and excellency of wine, the Moene will yeeld thee that amœnity, and so will the Ister, that neither the Adriatique gulf, nor the Seine, nor Tyber, can compare with those places of Germany. What need I report vnto thee our woods and groues, wherein nature her self doth take pleasure to inhabit? in what country shalt thou find the same more fruitfull, and better replenished with all pleasures and delights, then in Germany? the pleasure of hunting which many doe preferre before all other recreations of this life, thou mayest enjoy in Germany to thy very fill. Dost thou delight to behold the sea? and to see the ebbing and flowing of the armes thereof, to goe aboard great ships, and to evercise thy self with nauigation? then go to the maritime cities of lower Germany, and to their most elegant mart Townes. Desirest thou to know the fashions, habits, and languages of sundry nations? Germany will shew thee in the hauens of Hamborough, and the Baltical Cities, Russians, Italians, Frenchmen, Englishmen, Spaniards, Polonians, Danes, Suecians, and also the farthest Portingals. Besides so many plentifull mines of copper, yron, siluer, and gold, in Germany, in Bohemia, (which is also a great part of the German Empire) in Misnia, in Morauia, in Saxony, in Silesia: for the knowing whereof who would not be drawn from the farthest boundes of the whole world? I well know that *Cornelius Tacitus* would returne into Germany from the infernall parts, if the fates would permit him, that he might behold
all

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all these things, and illustrate them with new writings. Doe thou not passe ouer the most holsome and pleasant bathes of Germany, vnto the which when *Poggins* the Florentine came, he thought that he was arrived at a new Paradise, in so much that he wrote that nothing in the whole compasse of the earth could be found more pleasant, more sweet, then the bathes of Baden: for he said that there was the seate of the Graces, the bosome of loue, and the Theater of pleasure. Art thou delighted with most witty fabricks and inuentions? In no place of the the world shalt thou finde more witty engins and excellent peeces of workmanship, then in Germany. Which all strangers are constrained to graunt, in so much that they say, the Germanes haue their wit at their fingers ends. By the Germanes wit the art of printing was first inuented, of all arts that euer were as the most profitable, so the wittiest inuention, so that it seemeth to be ascribed not so much to mortall men, as to the immortall God, which is manifested by the testimony of a certaine Poet that saith thus.

*O Germany first foundresse of that skill
Then which time passed bath nought more useful found,
Teaching the Presse to ease the writers quill.*

To what end should I advance the other inuentions of the Germans? what shall I name vnto you their Gunnes? which although they were inuented to the destruction of men, yet for the goodly inuention they are worthily commended.

The art of making clocks, that were in the time of *Carolus Magnus* brought into Germany by the munificence of the Persian Ambassadors, which at that time were a great miracle to our people, the East, and Persia her self, that first gaue them, having
now

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now received them againe from the hands and wits of the Germanes, doth greatly admire them, according as *Augerius* hath certified vs.

But perhaps thou wilt say that Italy will shew thee more auncient monuments, and more images of antiquity. Report I pray thee (for I desire to hear it) the ruines of auncient Theaters, the decayed pillars of the auncients, and the fields where Troy was, as *Virgil* speaketh.

But (good God) Germany will present vnto thee many more reliques of auncient things, which was a very flourishing Kingdome with Cities and Villages aboue a thousand years before Rome was built. For what can Italy shew answerable to the antiquity of the German Treurs? if thou dost looke vpon the old ruines and mortar, the auncient stones that haue continued there euen from the time of the old Babylonian *Ninus*, doe present vnto thee the most true signes of walles built with pitch and slime. If it pleaseth thee to behold the townes and buildings of the ancient Romans, looke vpon Colen, Aufpurg, and other most ancient Cities. If thou wouldest see tombe stones with auncient inscriptions and statues, thou hast the monument of *Drusus*, near Mentz, vpon a hill by the Rhene, which the auncient historians haue so often mentioned. There is nothing in all the Italian antiquities that can be preferred before those of Germany. Can the sight of *Cannæ*, of *Trebia*, and *Thrasimeneus*, that are so famoused for *Annibals* victories and his slaughter of the Romans, more delight thee then the Rhene, and Danubius, which for the space of three hundred years bare the brunt of the Roman forces? Can those auncient places of Italy minister more pleasure vnto thee where heretofore the Volsci, the Veientes, the Sabini, the Hetrusci, inhabited, then those, where the auncient conquerers of so many Kingdomes, and the

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the vanquishers of Italy it selfe, euen those victorious people of Germanie, the Gothi, the Longobardi, the Catti, the Sueui, the Sicambri, the Bructeri, the Angriuarij, the Bauari, the Treuiri, the Neruij, the Nemetes, the Triboci, the Vangiones, the Vbij, the Frisij, the Cimbri, the Franci, and other innumerable most glorious nations dwelt? Doth the memory of *Scipio*, *Metellus*, and *Iulius Caesar*, more delight thee then the statues of most valiant *Arionistus*, warlike *Harminius*, inuincible *Charles*, couragious *Roland*, glorious *Henry*, and of other heroicall Worthies? but why doe I call vp dead men to the stage? why doe I speak of those that lie in the graues? admit that all these things so worthy to be seene and heard, were wanting vnto vs, yet the hospitality of the Germans, the excellentest vertue of all others, (the praise whereof deriued from their parents they doe most worthily maintayne) whom would it not incite to trauell into Germany, whom would it not allure, whom would it not draw? which it is written the famousest amongst the auncient Romans to haue done, namely *Pliny*, *Tacitus*, *Iulius*, *Augustus*, *Tiberius*, who vaunted that he trauelled nine times out of Italy into Germany. But what a kinde of solitarinesse was there then of old Germany, what an vnshapen face, what a roughnesse, so that if it be compared with the present Germany, it seemeth to be made a golden and marble country out of a leaden and wooden, euen as *Syluius* hath testified, whose eyes the brightnesse of the Empire and the German nation did so dazell that he wrote this to the men of his owne nation. Let vs endeauour that we may be called rather Germanes, then Italians, but although we cannot preuaile to bring that matter to passe; yet howsoeuer let vs direct our studies to that end, that we may alwaies obey that famous nation. Adde vnto all these things the
Germans

of Germany in particular.

Germans faith and integrity, and the most safe seate of travelling. Italy is full of a thousand treacheries, of a thousand dangers, and Spaine also is as full of them, whereof a man may most truly vse that speech.

*Mourning and dread in euery place,
And deaths fell image shewes her face.*

Since therefore these things are true, why should any man wonder that from the remotest regions of the southerne world, the Antipodes, and those whom all the age of the Romans knew not, and whose being to haue beleueed it, was accounted a most haynous crime and deadly offence, haue of late yeares arriued in Germany, after an infinite length of trauell to see our most valiant Netherlanders? Againe why should any man wonder that not only in the time of the Empire of *Charles* the Great, but also no longer then seuen yeares since, the Ambassadors of the King of Persia, came to our most Soueraigne Prince *Mauritius*, to Cassels, (which *Peter Ramus* commended at Paris out of the Kings Professors chaire of the Vniuersity, and which in his writings he stiled by the name of a second Syracusæ, where *Archimedes* dwelleth) being moued with the fame of so worthy a Prince, whom all forraine Nations and People doe admire, and honour for the *Phoenix* of his time, and from thence to haue trauelled through the middle of Germany to our most inuincible Emperour *Rodolpb*. It is euen incredible to be reported how much they admired the Cities and Townes of Germany, our Princes territories, and the large bounds of the Empire, the strong Cities and Fortresses. I thinke there are some in this company, that when they were commorant in this Prouince with our most noble Prince for some certaine dayes, and saw those Ambassadors, they heard how greatly they

An Oration in praise of Germany

they commended the munition of Castels, affirming that there was not the like in all Persia. With what wonder and astonishment they beheld the armoury, the rampiers and trenches there, how they obserued the magnificence of the Palaces and Gardens, and how they commended the pompe and regall glory of the Court. For these things, from their report came afterward to our eares. Moreouer why should a man wonder, that men being so often publicly sent from the innermost desarts of the Russians and Moschouites came into Germany to behold the glory of the imperiall Diet, the might of the Empire, the elegancy of the Cities, and the most noble institution of the common-weale. Also we vnderstand by the report of *Augerius Busbequius*, a most true Writer, that when as in the memory of our fathers, the Ambassadors of *Solyman* the great Turke, came to Franckfort to the assembly of the Princes, being conducted thither through the middle of Germany, they were euen amazed and astonished with wondering at the most populous Cities, the multitude of Castels, most beautifull Prouinces of the most potent Electors and Princes. Also it is manifest that the like hapned to the Polonians and Frenchmen, when they guarded King *Henry* out of the Kingdome of France through the middle of Germany, so that they affirmed they then vnderstood with what great power and glory Germanie did excell all other Kingdomes.

Let others therefore goe according to their affections whither they list, let them trauell into England, remaine and dye in Italy, let them waxe tawnie in Portingall, and be dyed with the Sunne and soile of Spaine, let them trauell into France, faile into Scotland, and let others againe goe to other places; for mine owne part I haue resolved that I will neuer alter my opinion, but wil euer
thinke

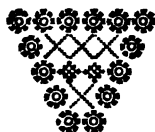
of Germany in particular.

thinke that the trauell of Germany is to be preferred before all others, and to be more profitable and pleasant then others; and as *Plato* is said to have given thanks to the Gods in that he was an Athenian born and not a Theban, so let vs most worthily congratulate our good fortunes, in that we are not strangers, but Germans born. And surely I doe euen promise my selfe (my gentle Auditors) that there is not one of you all but after he hath considered the reasons of this my opinion, and weighed my arguments with an equall and indifferent iudgement, he will be of the same minde that I am, and approue my speech.

We beseech the almighty God that is the founder of all Regions and Provinces, with all possible earnest prayers, that he should protect, saue, and defend our common country, Germanie, being the Mother and soueraigne Queen of all other Kingdomes; adorned with the imperiall roabe of dominion and glory of the Cæsarean Maiesty about all other Empires and Kingdomes, most purely illuminated with the light of Gods holy word about all other nations, decked with victories and most glorious triumphes, endowed with most mighty, happy, and wise Emperours, Princes, and Gouvernours, enriched with all gifts of humane blessings and prosperity, against all the assaults of our enemies: and finally that he would embrace it euen to the worlds end with the sweetnesse of his inexhausted goodness and clemency; but most especially that he would euerlastingly preferue in a most flourishing estate this Prouince of Hassia, which is the most beautifull of all Germany, wherein I am a sojourner for learning sake; Hassia I say, which heretofore brought forth the most potent Macedonian *Philip* of Germany, *William* the most wise *Solomon* of Germany, and now the Prince
Maurice

An Oration in praise of the Trauell of Germany in particular.

Maurice the only miracle of all vertue and learning: also I beseech him that he would make our Church and Academie fruitfull like a fertile vineyard, and perpetually protect it against wolues and beares, and all the attempts of our aduersaries, that we may sing and cry out with the Kingly Prophet, *He hath not done thus to every nation.*



Hauing

HAuing imparted vnto thee this most excellent Oration in praise of the trauell of Germanie, the reading whereof cannot be but very delightfull vnto thee, I will now returne vnto that part of the Grisons country wherehence I digressed, euen to Tossana, where I entred a fourth valley which is called by the same name as the other immediately behind it, namely the valley of Rhene, because that riuer runneth through this also where it enlargeth it selfe in a farre greater bredth then in the other valley. Also some doe call it the valley of Curia from the citie of Curia the metropolitane of the country, standing in the principall and most fertil place thereof,

I departed from Tossana about seuen of the clocke in the morning, the three and twentieth of August beeing Tuesday, and came to Curia tenne miles beyond it, which is the head citie of the country (as I haue before said) about one of the clocke in the afternoone.

I obserued many wooden bridges in this valley, made of whole pinetrees, (as those of Sauoy) which are rudely clapped together. One of those bridges is of a great length, about one hundred and twenty paces long, and fixe broad, and roofed ouer with timber. Also it hath foure very huge wooden pillars in the water. This bridge is made ouer the riuer Rhene, about fise miles on this side the citie of Curia, ouer the which euery stranger that passeth payeth money.

I obserued this country to bee colder by halfe then Italie, the ayre beeing heere as temperate as with vs in England.

The abundance of Peares and Apples in many places of Rhetia, especially about the citie of Curia, is such that I wondred at it: For I neuer saw so much store together in my life, neither doe I thinke that Calabria which is so much stored with peares, can yeeld more plenty for the quantitie or space of ground, then this part of Rhetia doth. Their trees being so exceedingly laden, that the boughes were euen ready to breake through the weight of the fruite.

The Alpes on both sides of this valley are farther distant a funder, then in the other parts of Rhetia that I had before passed, by meanes of which distance, the space betwixt them being exceedingly enlarged, doth yeeld many faire meadowes then I saw in the other places of the country: amongst the rest I passed one very goodly and pleasant meadow about a mile on this side Curia, which in my opinion contained about two hundred Acres.

My Observations of Curia,

Commonly called Cbur, the Capitall Citie of Rhetia.

CVria is of some antiquitie, for it was built about the yeare after the incarnation of Christ 354. at what time *Constantine* the Emperour when he made warre against the *Al-*
mannes,

mannes, lodged his campe in this valley, and in the same place where the citie now standeth, kept a kinde of court or Sessions for the debating of the common affaires, wherehence the citie being built a little after his departure, had the name of *Curia*, but it was often after that called by the name of *Augusta Rbetorum* or *Rbetica*, as I haue before written in my notes of Turin. It is seated vnder an high Alpine Mountaine, and built in a triangular forme, hauing on the east and south the steep Mountaines, whereof those on the East are well planted with vineyards; on the west and north side is a goodly spacious plaine, especially that on the North, wherein the riuer Rhene runneth, being about an English mile and halfe distant from the citie. It is inuironed with a faire wall, hauing three gates therein, and adorned with certaine pretty turrets that doe much beautifie the same. It was conuerted to the faith of Christ shortly after the first building thereof. The Cathedral Church is dedicated to *S. Martin*, and was built by one *Tbello* a Bishop of this city, in number the seuenteenth, about the year 770. This Church belongeth to the Protestants, the whole citie indeed being Protestant (but of the Caluinist religion) sauing onely some little part, which in a Church that is built in the higher part of the Citie hath daily masses celebrated. In that Church I saw one very auncient monument of a certaine Bishop of this citie, but destitute of an Epitaph, so

that the citizens could not tell me what his name was that lay buried there. Also I obserued in the same Church many images, superstitious pictures, and Papisticall vanities, as an exceeding great and long picture of Saint *Christopher*, carrying Christ vpon his shoulders, and the image of an Ass with extraordinary long eares, and Christ sitting vpon him bare-legged and bare-footed. I was in the Bishops Palace which standeth in the higher part of the citie, beeing a very faire and goodly building, and of great antiquitie. For the Bishopricke of Curia is esteemed one of the antientest Bishopricks of all Germany. For it beganne in the yeare 452. The first Bishop being one *Afimo*, who was one of the number of those Bishops that were assembled together at the Councell of Chalcedon in Greece. Since which time there hath beene a succession of some eighty Bishops vnto him that was Bishop when I was there, whose name was *Ioannes Flugius*, but a Papist. He liued not in the City, but in another place of Germany in voluntary banishment. For about some twelue moneths before I was in Curia, there was a tumult raised in the City, whereof I heard he was the principall Authour. Whereupon because he feared that the Citizens would haue punished him, he went voluntarily into exile, so that now he liueth a very obscure and priuate life. There is great trafficke exercised in this City, being the place where they lade and vnlade their merchandise. For when-

whensoever they send any merchandise beyond the Mountaines, they lay two packes vpon each horse. For they vse only horses in this country, not carts, by reason of the narrownesse of the waies, as I haue before said. And the same horses when they returne home, bring backe that noble wine that I haue aboue mentioned of the valley Telina, otherwise called Valtulina.

I was in their Councell house, in the principall roome whereof they hang the picture of the present Duke of Saxony, *Christian* the second. The reason why they so much grace him, is, because he was a great benefactor to the City when he passed that way into Italy. In this Councell house the Magistrates of the State which are sent from the townes of Rhetia, one from euery Towne, doe keepe their Sessions thrise euery yeare about criminal and ciuill matters. They haue two Councils, the greater and the lesser. The greater consisteth of threescore and fourteene Magistrates, which deliberate and consult about publique matters touching the whole state. The lesser consisteth of fourteen Magistrates which determine matters concerning the city Curia only. Againe, the whole State of Rhetia is deuided into three leagues, which are nothing elie than Fraternities or Communities that elect and send Magistrates for the execution of the affaires of the common-weale. These leagues were contracted amongst themselues at seuerall times for the better defence of the

country against the forraine inuasion of strangers, who before that confederation did often oppresse them with many villanies and enormous iniuries. The first, wherein the Bishop of Curia, the Deane and Chapter, and the City are vnited together, was begunne and confirmed in the yeare 1419. The second in the yeare 1424 in a towne called Trontz, and concluded by the Abbot of *Dersertinum*, the Earle of Mafauc, and the Baron of Rezuns. At what time the Abbot added this condition, that the same league should not be made to the preiudice either of the Roman Empire whose Prelate he was, or of the Lordes of Milan whose Earle he was. The third and the last was concluded in the yeare 1470, amongst ten iurisdiccions of those that lue in a part of Rhetia called Prettigioia. And at last all these three leagues linked themselves together in one forme of vnion, and confederacy, for the better strenghtning of their common-weale against the violent incurfions of forraine forces. Moreover they are at this day vnited with the Switzers. He that will be farther instructed in the popular gouernement of the Grisons, let him reade a booke written by that learned *Iofias Simlerus* of Zurich in Switzerland, who (as a learned man told me in Curia) hath written a peculiar Treatise of the common-weale of the Grisons.

In this City there is a mint where they stampe money of gold, siluer, and tin that serueth for the whole territory. This mint

I saw

I saw together with their armoury house, but I had not the opportunity to enter into either of them.

Here was *Magnentius* (whom I haue before mentioned in my notes of Lyons) proclaimed Emperour by his Soldiers against *Constance* the second, sonne of *Constantine* the Great, at what time the same *Magnentius* was generall Captayne of the Roman legions in *Rhetia*, and afterwards he slew the same Emperour *Constance* as he slept in his bed in a towne called *Helena*, not farre from the Pyrenean mountaines.

In the principall market place which is opposite to *St. Martins* Church before mentioned, there is a goodly faire conduit with a faire statue of an armed man standing vpon the toppe thereof, a thing very excellently handled. The Citizens bestowed great charges that yeare 1608 that I was in the City in repaying this conduit, so that they have greatly beautified it.

I read these verses following written vpon a rich citizens house of this City, euen vpon the outside of the wall ouer the dore.

Deus.

*Stant dextrâ læuaque vndæ, procede Viator
transi, rumpe moras, anteriora vide.*

Viator.

*Duc me, nec sine me, Deus optime, duci,
nam duce me pereo, te duce saluus ero.*

Thus much of *Curia*

I Deparetd from Curia about fixe of the clocke in the morning the foure and twentieth of August being Wednesday, and came to Walaſtat a towne of the country of Heluetia, now called Switzerland, foure Heluetian miles, that is, twenty of our English, beyond it, about ſeuē of the clocke in the euening.

The King of France hath built a moſt magnificent Palace in Rhetia, within a mile and halfe of the citie of Curia, neare to the riuier of Rhene, where a French Ambaſſador made his reſidence when I was in the country, being ſent to the ſtate of the Griſons from the King of France.

*The end of my Obſeruations of the
Griſons Country.*

*The beginning of my obſeruations of Heluetia,
otherwiſe called Switzerland.*

THE name of the firſt towne of Switzerland that I entred is Ragatz, ten English miles beyond the citie of Curia. There Rhetia, and Heluetia doe confine. I trauilled in Rhetia ſeuenty three English miles betwixt Morbinium, at the entrance of the country, and this towne of Ragatz at the entrance of Switzerland. This countrey of Switzerland is ſituate betwixt the Mountaine Iura, the lake Lemanus, (which is otherwiſe called the Lake Loſanna) Italy, and the riuier Rhene : and it is bounded on the Eaſt with the Earledome of Tyroll, on the
Weſt

West with Savoy and Burgundy, on the South with the Coctian Alpes, now called mount Senys, (as I haue before mentioned in my notes of Sauoy) Lombardy, the Duke-dome of Milan, and the Territory of Piemont, on the north with the riuer Rhene. Againe, the bounds of Switzerland extend themselues about two hundred and forty miles in length according to the computation of *Cæsar*, which appeareth to be true at this day; but in bredth it containeth not aboue eighty miles, though *Cæsar* inlargeth the bredth of it to a greater distance.

Within a quarter of a mile after I entred into Switzerland I passed through a very goodly meadow, which I thinke contained at the least fise hundred acres. That day they mowed some part of the same meadow, and carryed away hay ready made out of some other part thereof. I wondred to see their hay haruest so late, being about two moneths later then with vs in England. For that was Barthelmew day in Switzerland. But I attribute that haruest to the fatnesse and fertility of the ground. For I belecue they haue two hay haruests, one about that time that ours is in England, and this I take to be their second hay haruest. The first Rhenish wine that I dranke was at Walaſtat, from which place downward, till I entred into Holland, I had continually Rhenish wine in all the Heluetical and German townes and cities. But not that only: for in some places of Switzerland I had good redde
wine

wine also : but after I was out of Switzerland I tasted no other wine but onely Rhenish.

I departed from Walaſtat about three of the clocke the next morning being Thursday and the five and twentieth of Auguſt, and paſſed in a Barke vpon the goodly Heluetian lake twenty English miles that day, and about ſeuē of the clocke in the euening arriued at a ſolitary houſe by the water ſide, where I lay that night. The diet of Switzerland is paſſing good in moſt places ; for they bring great variety of diſhes to the table, both of roſt and ſodde meates : and the charge is ſomething reaſonable ; for my Spaniſh ſhilling did moſt commonly diſcharge my ſhot when I ſpent moſt.

This Heluetian lake that runneth through a good part of Switzerland betwixt the Alpes, is in many places of a great breadth, at the leaſt two English miles broad. Our barke paſſed one wooden bridge made ouer this lake, of an extraordinary length, the longeſt that euer I ſaw, euen as long as the lake is broad, viz. two miles, ſo that it ioyned together both the bankes of the lake.

I departed from that ſolitary houſe about tenne of the clocke that night in the ſame barke, and came to Zurich ſifteene English miles beyond it, about foure of the clocke the next morning being Friday, where I ſolaced my ſelfe all that day, and the better part of the next day with the learned Proteſtants of the citie. I paſſed thirty five English miles vpon the Heluetian lake betwixt Walaſtat and Zurich.

Such

*My observations of Zurich, in Latine Tigurum,
the Metropolitan Citie of Switzerland.*

Such is the antiquity of this citie, that it is thought it was built in the time of *Abraham*, (which was about two thousand yeares before the incarnation of Christ, and thirteen hundred yeares before the foundation of Rome) as *Rodolphus Hospinianus*, that glittering lampe of learning, a most eloquent and famous Preacher of this citie tolde me; together with two more, *Solodurum* an other faire city of Switzerland, and *Treuirs* in the Netherlands, which by reason that they were built about one time are called the three sister cities of Germany. In the time of *Iulius Cæsar* this citie was but an obscure village: so that he called it *Pagus Tigurinus*, but in continuance of time it grew to be a beautifull citie. It is most delicately seated in a very fertile soile that yeeldeth great plenty of corne and wine. Also it is most pleasantly moystened with water, partly with the noble Heluetian or Tigurine lake that washeth one side thereof, being of a goodly breadth, almost two English miles broad; partly with the riuer *Sylla* which runneth by the west side of the city, into which the ashes of Witches, Sorcerers, and Heretiques are cast, after their bodies are burnt, as I will hereafter farther declare in my notes of this city; and partly with the pleasant lake *Limacus* mentioned by *Cæsar*. This is deriued out of the Tigurine lake, and runneth through
the

the middest of the citie, so that it maketh two severall cities the greater and the lesser: hauing three faire bridges ouer the same, but built with timber, where the citizens doe vsually walke. This lake imparteth two speciall commodities to the citie, the one that it yeeldeth abudance of fish, and those passing good; the other that it carrieth many pretty little Barkes, and such like vessels of a meane burden that serue for the conueying of corne, and many other necessaries forth and backe for the vse of the citizens. In this lake they haue two great wooden wheelles neare to the bridges, each by a severall bridge, made in the forme of water-mills, which are in continuall motion, so cunningly and artificially composed, that they doe incessantly spout out water through a great multitude of pipes.

Truely it is a very delectable sight to beholde. Likewise I obserued that vpon both the sides of the lake which extendeth it selfe very neare fifteene English miles in length, there groweth great abundance of delectable vineyardes. This city is walled round about with very goodly wals, built with exceeding strong stone of great antiquity, and beautified with faire battlements. Also there are sixe very magnificent and stately gates in the wals, built wholly with square stone, and made in the forme of strong bulwarkes, which doe greatly beautifie the citie; and they are garnished with the armes of the citie displayed thereon, which are two Lyons and a coate
of

f white and blew. In these wals are many strong and auncient Towers, which serued heretofore for fortifications against the hostile force, whereof fixe are in that part of the wall which is in the west side of the citie, being built with a pretty kinde of stratagematical inuention. For the first of these fixe is so artificially contriued, that some part of it runneth a litle into the wall, so that almost the whole Tower butteth out from the maine walle into the ditch adioyning to it, sauing that litle which is inserted into the wall. The next Tower entreth farther into the wall, and so euery other by degrees one after another farther and farther, till the last, which is the sixth, is inserted wholly into the wall, that no part of it at all butteth out towards the ditch. A certaine learned young man of the citie called *Marcus Buelerus*, vnto whom I was exceedingly beholding for the sight of most of the principall things of Zurich (being appointed to keepe me company by the meanes of that singular learned man *Rodolphus Hospinianus*) tolde me, that the reason why these Towers were built after such a strange and extraordinary forme, was this, because if the towne should happen to be assaulted or besieged by the enemy, the presidarie souldiers which for the defence of the citie should watch in those Towers, might the more commodiously see one another, and so giue watch-word to each other as occasion required. Hard by the wall where these foresaid Towers are built,
there

there runneth a little muddy lake, which by the auncients was called the lake of frogs, which name it continually retaineth euen to this day, by reason of the great abundance of frogs therein. There is a marueilous pleasant walke for the citizens to walke in hard by that lake. Also there are five more of those Towers made in other parts of the wall, so that in the whole wall there are eleuen Towers, and five Gatehouses or Bulwarkes before mentioned, which doe yeeld a speciall grace to the whole Citie. About the East-side of the Citie, vnto the which from the lower parts you haue a pretie easie ascent, there is another exceeding pleasant and delectable greene walke hard by the Trench, (for the whole wall of the Citie is inuironed round about with a Trench) of a quarter of an English mile long. That part of the Trench is a very pleasant greene, where the Patricians and Gentlemen of the Citie doe keepe Deere, hauing built there sundry little pretie houses wherein they vse to feede them with hay in the winter time.

The Citie hath his name of Zurich from two Kingdomes; for the Dutch word Zurich signifieth two Kingdomes: the reason thereof is this, because in times past one part of it, euen that which is on the farther banke of the Riuer Limacus, belonged to a certain Kingdome called Turgouia, which retaineth that name to this day, part whereof belongeth to the state of Zurich, the other part, which is on the hither banke of the riuer belonged to a Kingdome or Prouince called Ergouia, which yet keepeth his name,

name, and now belongeth to the Tigurines. Also the Latine name was heretofore *Turegum*, before it was called *Tigurum*, and it was so called, *Quasi duorum regum ciuitas*. That name of *Turegum* was very auncient, for so it was called in the time of *Iulius Cæsar*, as well as *Tigurinus pagus*. For testimonie whereof this verse was heretofore found in one of the gardens of the Citie, as my foresaid friend *Marcus Buelerus* told me, being written there by the appointment of *Iulius Cæsar* himself, and continued there a long time after, euen this.

Nobile Turegum, multarum copia rerum.

There are foure Churches in the Citie, whereof the fayrest was built by *Clodoueus* King of France, and dedicated to Saint *Felix*, and Saint *Regula*, by whose names it is called at this day: These Saints, *Felix* and *Regula*, are highly esteemed amongst the Tigurines, but not in that superstitious manner as Saints are amongst the Papists: the reason why the Tigurines doe honour them, is, because they were the first that preached the Gospel in the Citie, as my foresaid friend *Buelerus* told me, and for their bold confession of the Christian Religion were martyred in the Citie in one of the first persecutions of the Primitiue Church: their manner of death was beheading. For the place where they were beheaded was shewed me neere to one of their Bridges on the farther side of the *Limacus*, viz. a very auncient faire building, which is called in Latine *aquatile templum*, because it is built altogether

altogether in the Limacus: this place was heretofore in time of Paganisme a temple of idolatrie, but now it is altogether alienated from holy and Religious vses, though it bee continually called by the name of a Temple, and serueth as a publicke house for secular affaires. Without the edifice, almost round about halfe the compasse, there is a pretie walke pauered with stone, the edge whereof is garnished with ten huge stonie Pillars. In this place three Martyrs suffered Martyrdome together; Namely the foresaid *Felix* and *Regula* who was his wife. The third was a Priest called *Exuperantius*. Two of these three, viz. *Felix*, and *Regula*, craued before their execution, that they might be buried in a certaine place of the Citie that they themselues appointed; which I sawe in this foresaid Church, where there is a plaine Stone laid ouer their bodies. The like Miracle is reported of them as is written of St. *Denis* in France, as I haue before mentioned, that they caried their heads in their hands after they were strooken off from their bodies, to the place where they desired to be buried. How true or false this is, I will not dispute the matter, because I neuer read the Historie in any authenticke writer, onely I heard it of the learned men of the Citie. In the Cloyster of this foresaid Church of Saint *Felix*, and *Regula*, I saw to my great comfort the Sepulchers of fundry famous and learned men, who were singular ornaments and most glorious bright-
shining

raising Lampes of Christs Church, since the
 information of Religion began in Switzerland,
 and such as by their holinesse of life, sinceri-
 tie of doctrine, and the manifold Monuments
 of their most learned workes, haue infinitely
 benefited the Church of God, and purchased
 themselves eternitie of name till the worlds end.
 These are the men whose bodies lie enterred
 in this Cloyster, *Peter Martyr* the Vermilian,
Henricus Bullingerus, *Rodolfus Gualterus*, *Theo-*
derus Bibliander, *Conradus Gesnerus*, *Ludouicus*
Lauaterus, *Iofias Simlerus*, *Ioannes Gulielmus*
Stuckius, &c. Truly it grieved me to see
 so many rare men so meanelly buried. For
 none of them had any more than a flat stone
 laide vpon them without Epitaph, or any
 manner of inscription to preserue them from
 obliuion; in so much that a stranger cannot
 know one Sepulchre from another, except one
 of the City shew him the particulars. Surely
 the memorie of these worthymen would quickly
 be extinguished among the Tigurines, if they
 had not in their life time immortalized the
 same by their learned writings. For the Ti-
 gurines honour none of their citizens that are
 buried in the citie, of what facultie, dignitie,
 or merit soeuer they are, either with faire mo-
 numents, or learned epitaphes. This Church
 was much amplified and beautified by *Carolus*
Magnus, who vpon the yeare 810 bestowed
 great charges vpon the same. For a monu-
 ment of whose imperiall munificence the
 Tigurines haue erected a goodly stonie statue

to the honour of his name in the South side of one of the towers of the Church, which is therehence called the tower of *Carolus Magnus*. This statue is made according to the proportion of a mans bodie with a golden Diademe vpon his head, a Scepter in the right hand, and a golden sword in the left.

The second Church is dedicated to *Saint Peter*, whereof part is reported to be of that antiquitie, that it was built in the time of *Abraham*, and at the first building thereof was consecrated to the worship of the Paynime gods: for the lower part of it toward the foundation argueth the ancientnesse thereof, being built in the outside with pointed diamond work like vnto certain buildings that I obserued in Italie, as I haue before mentioned. The citizens were bestowing great charges in repairing the steeple of the Church when I was in Zurich. The third is the Abbesse Church which *Ludouicus* King of Germanie, and the nephew of *Carolus Magnus*, founded in the yeare 853. neere vnto which he built a faire Nunnerie, whereinto none were admitted but onely noble women. Both the Church and the Nunnery were built indeed by the appointment of the foresaid King *Ludouicus*, but *Rupertus* Duke of Alemanny disbursed the greatest charge thereof, and *Ludouicus* contributed something to the same. The first Abbesse was the Lady *Hildegardis*, King *Ludouicus* daughter. This Nunnery is now conuerted to a Schoole which hath beene a most fruitfull

and ancients that the Heluetians displayed in the field against the Romans, which are almost eaten out with antiquity: And many of the Romans ensignes with their armes in them, such as the eagle, which the Heluetians wonne from them in fight. These banners are something lesse then those that are vsed in this age. Also I obserued many shields which they vsed in their skirmishes with the Romanes, being made of sinews, one whereof I saw exceedingly mangled, and hackled with stroakes of swords, &c. All these things are shewed in one of the higher roomes of the Armory. For it consisteth of many faire roomes most curiously kept. Also there is shewed another most worthy monument in the same roome, euen the sword of *William Tell* an Heluetian of the towne of Swice, who about some three hundred years since was the first author of the Helueticall confederation which hath been euer since retained in their popular gouernment, by reason of a certaine notable exploit that he atchieued. Therefore I will tell a most memorable history of *Will Tell*, before I proceede any further, being very pertinent to this purpose, which was this, as I both heard it in the Citie, and afterward read it in the third booke of *Munsters Cosmography*. When as the Germane Emperours being the Lords of the principall Cities of Heluetia constituted foraine Prefects and rulers about three hundred yeares since as their deputies over three townes, especially about the rest, name-

ly Syluania, otherwise called vnderwald, Vri-
 nia, commonly called Vri, and Swice, it hap-
 ned that the Prefect of the towne of Swice
 behaued himself very insolently, abusing his
 authority by immoderate tyrannizing ouer the
 people. For amongst other enormous out-
 rages that he committed, this was one. He
 commanded one of his seruants to compell
 all trauellers that passed such a way, to doe
 reuerence to his hat that was hanged vpon a
 staffe in the high way. The people vnwil-
 ling to offend the Magistrate, did their obey-
 sance vnto the hat. But one amongst the rest,
 euen this foresaid *William Tell*, being a man of
 a stout courage, refused to doe as the rest did.
 Whereupon he was brought before the Ma-
 gistrate, who being grievously incensed against
 him for his contumacie, inioyned him this
 pennance: that he should shoote an arrow
 out of a crosse bow at an apple set vpon his
 sonnes head, that was a little child, whom he
 caused to be tied to a tree for the same pur-
 pose, so that if he had fayled to strike the ap-
 ple, he must needs haue shot through his
 sonne. This he commanded him because
 this *Tell* was esteemed a cunning archer: At
 the first he refused to doe it: But at last be-
 cause he saw there was an ineuitable necessity
 imposed vpon him, he performed the matter
 greatly against his will, and that with most
 happy successe. For God himself directing the
 arrow, he shot him so cunningly, that he
 strooke off the apple from the childs head
 without

without any hurt at all to the child. And
 whereas he had another arrow left besides that
 which he shot at his sonne, the Prefect asked
 him what he meant to do with that arrow : he
 made him this bould and resolute answere. If
 I had slaine my child with the first, I
 would haue shot thee through with the second.
 The magistrate hearing that, commanded him
 to be apprehended, and carried away in a barke.
 And when he was come betwixt the towne
 of Vrania, and a certaine village called Brun,
 having by good fortune escaped out of the boat,
 he ranne away with all possible expedition ouer
 the difficult places of the mountaines, where
 there was no common way, and so came to a
 place neere to the which he knew the tyrant
 would passe, where he lay in ambush in a se-
 cret corner of the wood till he came that way,
 and then shot him through with his other ar-
 row. It hapned that this Tell did weare the
 foresaid sword about him when he atchieued
 these worthy actes, in regard whereof the
 Switzers haue euer since that time hanged up
 the same in their Armory for a most remark-
 able monument, though me thinks it had
 beene much better to haue reserued the arrow
 with which he shot through the tyrant, then
 the sword that he wore then. This noble
 exploit was the first originall of the Helueti-
 call confederation. For shortly after these
 matters were acted, those three foresaid townes
 of Vnderwald, Vri, and Swice, vnited them-
 selues together in a league by a solemne forme

of oath about the year 1316. to the end to shake off the yoake of those forraine tyrants. And afterward the other Cities of the Province imitated them, so that in the end all the Cities of Heluetia combined themselves together in a league of vnity, which though it hath beene often assayed since that time to be dissolued and violated by the forraine forces of mighty men, as by some of the German Emperours, by *Leopold*, and *Frederick* his brothers and Dukes of Austria, by the Earles of Kyburg, &c. yet it hath continued firme and inuiolable to this day. As for the name of Switzers it grew vpon this foresaid occasion, euen because the aboue mentioned *William Tell*, the first author of this league was borne in the towne of Swice. For before that time all the inhabitants of the country were called Heluetians. Hauing now reported this notable history, which I could not conueniently omit, I will return againe to the armory. I saw also in the foresaid higher roome, an Ancient that the Switzers got in the field from that famous *Charles* Duke of Burgundy. For there were most bitter warres waged betwixt the Heluetians and this Duke *Charles* for the space of three yeares, in which space they fought three very hot battels in as many seuerall places, the Heluetians euer carying away the glory of the field from him, and in the last skirmish about the City of Nancey in Lorraine they slew him, (after he had liued three and fortie yeares, one moneth, and fve and twentie daies,)

nd (his,) with three grieuous wounds, vpon the
 Epiphany which we commonly call twelue day,
 Anno 1477. But to returne once more to
 this higher roome of the armory; besides
 these foresaid antiquities, heere I obserued a
 maruailous multitude of costlets, and head
 peeces, and a great deale of complete armour
 of prooffe, for the whole body, which is so
 finely disposed in order, and so elegantly
 kept, that it yeeldeth a wondrous faire shew.

At the vpper end of this roome I saw two
 artificiaull men standing a pretie distance from
 each other, euen at the corners of the roome,
 armed with their complete armour of prooffe,
 and crested helmets vpon their heads, which a
 stranger at the first entrance of the roome
 would coniecture to be liuing, and very natu-
 rall men standing in their armour; this also
 giueth no small grace to the roome. In ano-
 ther roome I saw most terrible swords, made
 according to the imitation of those that the
 ancient Heluetians vsed in their warres against
Julius Caesar, being two-edged, and of a great
 length, aboue two yards long, hauing many
 steelen pranges, or sharpe hookes at the sides.
 In another roome I saw onely speares, and
 launces, whereof there was a goodly com-
 pany. Againe in another, axes and mattocks
 for pioners to vse about digging of trenches.
 In the lowest roome of all, which is the
 fourth, I noted an exceeding multitude of
 piéces of ordinance of all sort, as culuerins,
 demiculuerins, demicannons, flects, basiliskes,
 &c.

&c. whereof some were taken as trophies from the foresaid Duke of Burgundy, being indeed pieces of admirable beauty and value, adorned with his armes, and many curious borders and works contriued in the same. Amongst the rest I saw one passing great murdering piece, both the ends thereof were so exceeding wide, that a very corpulent man might easily enter the same. This also was wonne in the field from the same Duke. Besides, I saw seuen huge and very sumptuous brasen pieces equaling at the least, if not exceeding the length of the longest piece I saw in the Citadell of Milan, aboue named. All these things I saw kept very daintily, and in passing good order. Although this armoury be well able to arme ten thousand men, yet if there should happen any occasion of warres, they need not vse any of it: because euery priuate man of the citie, together with the rest in the other townes, villages, and hamlets of the country, are priuately very well furnished in their owne houses: onely if they hire any strangers then they vse it, but not else. The Tigurines are able to furnish fortie thousand armed men in their whole territory; but the Citie it selfe armeth two thousand onely and no more.

Thus much of the Armoury.

ISaw their *campus Martius*, where both in ancient times they were wont to muster their souldiers, and so do at this day. It is a very
goodly

goodly greene plaine, where I obserued five exceeding massy pillars of stone, which serue only for this purpose, that souldiers may in the time of muster discharge their pæces at them for the better triall and prooue of them. I noted euery one of the pillars to be much battered with the force of their bullets.

There are two prisons in the City, whereof one standeth in the water, being built in the manner of a Tower, vnto the which none can come but by water: herein capitall offenders and debtors are kept. The other is one of those fixe Towers in the westerne wall of the City already mentioned, vnto which they are committed that haue done some small and veniall crime.

There is one very delectable greene in an eminent and high part of the City, where there grow many goodly trees that doe make a pleasant groue. Here stand many stony tables of a conuenient bignesse with benches about them for their archers to sit at their refection, after they haue exercised themselves with shooting, which is an exercise much vsed amongst them. Neare vnto this place dwelt one of their Consuls when I was in Zurich. For they haue two Consuls in the City, which doe not change euery yeare as the Romans did, but when they are once elected into the *Consulat*, they keepe that consular dignity while they liue, except vpon some iust desert they are degraded.

Their

Their *Lifores* or Sericants doe weare party-coloured cloakes, which are of a blew and white colour according to the armes of the City.

Their houses both publique and priuate are very faire. Their priuate houses of a goodly heighth, many of them foure stories high. Their matter of building is partly free stone, and partly timber. For they haue no bricke at all.

The habits of the Citizens doe in some things differ from the attyre of any nation that euer I saw before. For all the men doe weare round breeches with codpeeces. So that you shall not finde one man in all Zurich, from a boy of ten yeares old to an old man of the age of a hundred yeares, but he weareth a codpeece. Also all their men doe weare flat caps and ruffe bandes. For I could not see one man or boy in the whole City weare a falling band. Many of their women, especially maides doe vse a very strange and phantasticall fashion with their haire that I neuer saw before, but the like I obserued afterward in many other places of Switzerland, especially in Basil. For they plait it in two very long locks that hang down ouer their shoulders half a yard long. And many of them doe twist it together with pretty filke ribbands or fillets of fundry colours.

The beds of the Innnes of this City and of all the other Heluetician and German Cities are very strange, such as I neuer saw before. The like being in the priuate houses of euery particular

particular Citizen as I heard. For euere man hath a light downe, or very soft feather bedde laid vpon him which keepeth him very warme, and is nothing offensive for the burden. For it is exceeding light, and serueth for the couerled of the bedde. In the refectory of that Inne where I l.y which was at the signe of the two Storkes, there is a stoue, such a one as I haue before mentioned in my Obseruations of Padua, which is so common a thing in all the houses of Switzerland and Germany (as I haue before said) that no house is without it. I found them first in Rhetia, euen in the City of Curia.

The soile round about this City is so exceeding fat, that it yeeldeth wonderfull plenty of corne, which is euery weeke sold here in so great abundance that it doth not only suffice for the maintenance of the City, but also is communicated to their neighbouring Townes, being conueighed vnto them partly in Barkes vpon the Heluetian lake, and partly with carts and vpon horses backs. Also the City is serued with such passing store of prouision of all sorts whatsoeuer, that a man may liue as cheape here, as in any City of Switzerland or Germanie. For I obserued at my Inne, which was at the signe of the two Storkes, more variety of good dishes then I did in any Inne in my whole iourney out of England, our ordinary being sixe battes, that is, fiteene pence English. Euery bat counteruailing two pence halfe peny of our English money. About

About an English mile directly beyond the Citie Westward, I saw a place where malefactors are punished. Which is a certaine greene place, made in the forme of a pit, neere vnto the which there standeth a little Chappell, wherein some Clergie man doeth minister ghostly counsell vnto the offendour before he goeth to execution. In that Chappell I sawe wheelles. If they should happen to tremble so much that they cannot stand vpright (as sometimes offendours doe) they are punished in the Chappell. As about some fourteene yeeres before I was at Zurich, three Noble Tigutines were beheaded in that Chappell because they were so inclined to trembling that they could not stand vpright. The punishments that are inflicted vpon offendours are diuers, in number fve, whereof the first is beheading, which punishment they onely do sustaine that are incestuous men, or high-way robbers. The second is the Gallowes, vpon the which those are executed that commit Burghlarie or burne houses. The third is the water, which incestuous women doe suffer, being drowned therein. The fourth is the fire, wherewith Witches, Sorcerers, and Heretickes are punished; and after their bõdies are burnt, their ashes are cast into the Riuer Sylla aforesaid. The fifth and last punishment is wheeling, which is onely for murderers. This Citie hath suffered great alteration and change of Gouvernement. Heretofore it was gouerned many yeares by the
Dukes

Dukos of Almannie or Sueuia till about the
 yeare 1083 it was againe freed from them.
 After that, about the yeare 1136, it was re-
 couered againe by *Fredericke* Duke of Sueuia,
 who was afterward made Emperour of Rome,
 and excluded *Conrad*, Duke of Zaringia out of
 the possession of Zurich. About the yeare
 1336 on the seventh day of Iune, there rose
 a sedition in the Citie, so that the whole Se-
 nate was remoued or rather expulsed out of
 Zurich, and another substituted in their place,
 which caused great tumults and confusion in
 the Citie. For there were many Noblemen
 and Gentlemen of the Senate, which being
 vnited together by a mutual affinitie, gouerned
 the whole state according to their pleasure,
 and executed many vniust and wrongfull iudge-
 ments to the great preiudice and oppression of
 the Citizens. At what time the greatest part
 of the old Senators retired themselues to a
 place called Rapperswyl, to *Iohn* Earle of Hab-
 spurg. For the Tigurines slew one of the
 Earles of Habspurg, for whose death *Iohn*
 aforefaid, that succeeded his father in the
 Earldome, determined to be reuenged vpon
 the Citizens. Whereupon certaine Souldiers
 that promised the Earle to betray Zurich to
 him, approched priuily by night to the Ci-
 tie. But the Tigurines being forewarned of
 the conspiracie, very prouidently preuented
 the matter, and slew many of the souldiers,
 tooke the Earle prisoner, and tortured the tray-
 tors with the torment of the wheel, in the
 yeare

yeare 1350. About some two yeares after that, *Albert* Duke of Austria, besieged Zurich, both with the best forces he could make of his owne, and the auxiliaries of the Earle of Wirtemberg, and the Bishops of Strasbourg and Basil. The Cities of Berne and Friburg aided him also. But the Tigurines being confederated with the inhabitants of the Townes of Swice, Vnderwald, Vri, and Lucerne, defended themselves very valiantly against their enemies, till at last there was a peace concluded on both sides, with condition that the Tigurines should set *Iohn* of Habsburg at libertie. Many other bitter brunts also this Citie hath often endured both before the time of the confederation and since, hauing beene tossed to and fro from one Lord to another, as if shee had beene Dame Fortunes tennis ball. But at this day by the gracious indulgence of the heauenly powers, it enioyeth great peace and a very halcedonian time with the rest of the Helueticall Cities vnder that happy league of vnion, being subiect neither to King nor *Kayfar*. And if warres should happen, it hath so fortified itselfe in time of peace with store of munition and prouision for warfare, that it is well able to defend it selfe against any forraine forces.

Here might I make mention of the forme of their Aristocraticall state, their seuerall and distinct Magistrates, the manner of the election of them, and such other memorable particulars touching the administration of their
common-

commonweale. But I must needs confesse I did not vse such curious inquisition for these matters as I might haue done: contenting my selfe rather with these foresaid matters, (which I learned partly by the obseruation of mine own eies, partly by the instructions of my learned friend afore said *Marcus Buelerus*; and partly by reading of *Munsters Cosmography*, vnto whom I acknowledge my selfe beholding for some of these aboue mentioned histories) then with the exact knowledge of their gouernment, which I could not possibly attaine vnto by reason that I made my abode there but a day and halfe. Wherefore I intreat thee (gentle Reader) to pardon me though I cannot informe thee of their aristocratie, according to thy expectation, promising thee that I will as well as I am able supply that in my next iourney into this country, (for I determine by Gods heauenly assistance to see hereafter all the thirteene principall townes of Switzerland) which I haue now omitted in the obseruation of their gouernment. I receiued much kindnesse in this Citie of one Master *Thomannus* the Prefect of the corne market, whom I could not but mention in this discourse *gratitudinis causâ*. A sonne of his, called *Gaspas Thomannus*, a man of good gifts, and a loue of learning, hath beene many yeares commorant in our Vniuersitie of Oxford,

Amongst other learned men that I conuersed with in this Citie, *Henry Bullinger* was one of the chiefest, a man of very singular

lar learning, the nephew of that famous preacher and writer of godly memory *Henry Bullinger* the successor of *Zuinglius* in the Ecclesiasticall function of Zurich. This man is a very vigilant preacher of this Citie, and a painefull labourer in the Lords Vineyard. He shewed himselfe very debonaire and courteous vnto me. For he led me into his studie, which is exceedingly well furnished with diuinitie bookes, and much augmented with many of his grandfathers. Amongst the rest, he shewed me a manuscript of his grandfathers neuer yet printed, which was an historie of the Popes liues; and a manuscript Epistle of *Theodorus Beza* vnto him, wherein he deliuered his opinion of the said worke. Also he shewed me one most execrable booke written by an Italian, one *Ioannes Casa*, Bishop of Beneuentum in Italy, in praise of that vnnaturall sinne of Sodomy. This booke is written in the Italian tongue, and printed in Venice. It came first to the hands of this mans grandfather aforesaid, who kept it as a monument of the abominable impurity of a papistical Bishop, to which end this man also that receiued it from his grandfather, keepeth it to this day.

I obserued a strange Latin phrase amongst the learned men of this Citie, which is likewise vsed in most Cities and Vniuersities of Germany (as I haue heard) at the least in all those where I haue bene. Whensoever any of them discourseth in Latine with a stranger, he

he will not speake to him in the second person, as to say, *Vt vales Domine?* but alwaies in the third person after a stranger maner then euer I obserued before. As, *Vt valet Dominus? cuius est Dominus? quamdiu commemoratus fuit Dominus in Italia? in quam regionem iam tendit Dominus? placet ne Domino?* By this word *Dominus* meaning your selfe to whom he speaketh, though at the first time I heard that phrase, I conceiued that they meant a third person. After I had duly considered this pretie Germanisme, and compared it with a phrase that is frequent in the holy Scriptures, I perceiued that they borrowed this forme of speech from the very Scriptures themselues. Which made me much the more applaude the same: As for example, when *Iacob* brought a great droue of Ewes and Kine to present to his brother *Esau* for a gift, he spake thus vnto him: I have sent it that I might finde fauour in the sight of my Lord. *Genesis cap. 33. verse 8.* Meaning *Esau* himselfe to whom he spake, although indeed he seemed to speake of a third person: The like phrase being vsed twise in the same Chapter, and very often in many other places of Scripture.

It is a matter very worthy the consideration to thinke how exceedingly God hath blessed this citie with a great number of most rare wits, and passing learned men within these foure score yeares. For though it be no Vniuersitie to yeeld degrees of Schoole to the students: yet it hath bred more singular learned

writers (at the least in my poore opinion) then any one of the famousst Vniuersities of all Christendome, especially Diuines, and such as haue consecrated their name to posterity euen til the end of the world by their learned works. For the writers of this City haue bene no ordinary or triuiall men that haue diuulged to the world triobolary pamphlets, but such, as haue published bookes both of the greatest volume, and of the most excellent and solid learning, being men endewed with those admirable gifts as haue made them equall, if not superiour to the profoundest Scholers of Christendome; and such men they are as may uery truly apply vnto themselues that speech of Saint *Augustine*: *Nos sumus ex illorum numero qui scribendo proficiunt, & proficiendo scribunt.* Yea many of them haue bene such as haue shined like most glittering blazing starres, not onely in their owne country of Switzerland, but also in all other regions and kingdomes of the Christian world, that doe sincerely embrace the doctrine of the reformed Church. For what Doctors can we name in any Vniuersitie of all Europe that excelled these men, *Huldrichus Zuinglius*, *Henricus Bullingerus*, *Theodorus Bibliander*, *Rodolphus Gualterus*, *Ludouicus Lauaterus*, *Conradus Gesnerus*, *Iofias Simlerus*, *Ioannes Iacobus Frisius*, *Gaspar Megander*, *Ioannes Gulielmus Stuckius*. Whose writings being replenished with most sweete and exquisite learning, doe as mute witnesses very sufficiently testifie and confirme the truth of my speech. Neither doe

doe I thinke that any man which doth iudicially reade their bookes will dissent from my opinion: Besides many more of an inferiour ranke that haue partly bene borne in this Citie, and partly professed there: Men of excellent parts, and well knowen vnto the world by their learned volumes, whom notwithstanding I will passe ouer vnnamed, that the reader may not deeme me ambitious in reciting the names of learned men. At this day that worthy man *Rodolphus Hoëpinianus* with whom I conuerſed in Zurich, (as I haue before said) hath much illustrated this Citie with his manifolde bookes full of great learning. Howbeit I doe not by this praise of Zurich derogate from the learned men of mine owne country. For I am perswaded that our two famous Vniuersities of Oxford and Cambridge do yeeld as learned men as any in the world; but for the quantity (not the quality) of writing the Tigurines without doubt haue the superiority of our English men. To conclude this narration of Zurich: I attribute so much to this noble citie, that for sweetnesse of situation, and that wonderful exuberancy of all things whatsoever tending both to profite and pleasure, I compare it at the least euen with Mantua herselfe, in Italy, whom before I haue so highly extolled, if not preferre it before the same: though indeed that be greater in compasse then this. For that is foure Italian miles about, but the circuite of this comprehendeth no more then halfe an

Heluetian mile, which is but two English miles and a halfe.

Thus much of Zurich.

HERE I haue thought good to adde to my description of Zurich before I proceede any further with my obseruations of my trauels, certaine Latine Epistles that I sent to some of the learned men of the Citie; partly because thou mayest read a brieft epitome in my first Epistle of my ensuing obseruations betwixt that Citie and the farther end of Germany, where I was imbarcked for England, and partly because my friends that shall happen to reade my booke, may vnderstand that it was my good fortune to enter into a league of friendship with some of the profound scholars of this worthy Citie; a thing that hath ministred no small ioy and comfort vnto me. This first Epistle following is to that rare Linguist and famous traeller *Gaspar Waserus*. My superscription was this.

Clarissimo viro

Domino GASPARO WASERO

Eximio Philologo, & politioris literaturæ in celeberrimâ Ciuitate Tigurinâ apud Heluetias Candidato, amico suo dilecto.

The Epistle it selfe is this.

DVbitabis arbitror (clarissime vir celeberrimeque Musarum antistes) aliquid sinistri mihi accidisse in professione meâ Germanicâ inter vestram ciuitatem Tigurinam & patriam meam, quoniam in tanto
isto

temporis intervallo ad te haud scripserim, prode-
litèr tibi promisi. Veniam mihi des quæso. Nam
tantisque negotiis districtus fui statim post appul-
sum meum in patriâ, ut vix respirandi tempus mihi
erit, ne dum scribendi otium. Quod ad peregrin-
ationem meam Germanicam attinet post discessum
eum à Tiguro, iucundissima sanè atque faustissima
est tota illa profectio, & secundis ventis mare traieci,
nec mihi contigit Angliæ

————— καὶ οὕτως ἀποδράσαντα τοῦτον,

Homèrus de suo *Vlyssè* canit, ac tandem exopta-
tissimum patrii mei soli littus auspiciatò appellere.
Id quando quidem tibi pollicitus sum, si mihi con-
geret in patriâ pedem figere, literas tibi scribere
non tantùm significantes gratitudinem meam ob tu-
am eximiam erga me benevolentiam pari coniunctam
humanitate (quam gratâ quâdam prædicatione sem-
per prædicare soleo τοῖς φιλομάστοις atque eruditis meis
amicis, & cuius gratiâ tibi ingentes gratias reddo ab
intimis cordis mei recessibus dimanantes) sed etiam
quem tibi gustum præbentes mearum Germanica-
rum observationum; ecce hæcæ crassâ *Minervâ* con-
xatas observatiunculas tibi mitto δοῶμις ἐν τῇ ἐπιστολῇ, quo-
am epistolaris ista breuitas cogit me illas coangu-
ire, & in multò succinctius compendium reducere,
nam in meo αὐτογράφῳ exemplari exaravi. Has ut
qui bonique consulas, donec in publicum fusiùs
scriptum meum hodoëporicum diuulgauerim post
eas longinquas peregrinationes, Belgicam, Saxoni-
am, Danicam, Alemannicam, Suecicam, Poloni-
am, Hispanicam, alteram etiam Italicam, Sici-
liam, Scoticam, Hibernicam, Germanicam, Ægyp-
tiacam, ac denique Hierosolymitanam (nam omnes
has regiones si non peragrarè, saltem inuisere διὰ
τὴν ἐξέδου decreui) te impensè rogo.

A Badenâ igitur vestrâ Helueticâ exordium summa n-
onni facellum quoddam prope basilicam mortuorum

caluariis atque ossibus adeò refertam vidi, vt alterum Golgotha vocari non immeritò possit. Profectò

Obstupui, steteruntque comæ——

Quando primò infinitam illam congeriem animaduerti. Reor equidem die mundi nouissimo totam myriada animarum illa ossa resumpturam. Badenses illos superstitionibus Papisticis & idolatricis cultibus supra modum addictos obseruavi. Nam plurimas imagines ad idololatriam spectantes in basilicâ vidi. Hinderhouiæ, quæ exiguo interuallo distat à Badenâ lustraui vestras Helueticas thermas, quò magna populi multitudo à multis locis circumcìrca partim τῆς διατριβῆς ἵμακα, partim morborum curandorum causâ tunc confluebat. Particularia balnea non minus Sexaginta illic numeravi. Peculiare *οὐραση* de illorum virtute scripsisse celeberrimum illum tum medicum tum philosophum *Henricum Pantaleonem* Basiliensem retulit mihi quidam quem in balneo quodam sese lauantem vidi sacerdos. Sed de errore meo in viâ antequam in illa balnea incidere possem, scripsi in Epistolâ meâ ad Dominum *Hospinianum*, quam, si placuerit, legas. In Kiningsfeldiano Monasterio propè ciuitatem Brooke, quod iam pertinet ad Dominos *Bernenses*, obseruavi monumentum *Leopoldi* ultimi eius nominis Austriæ Ducis, qui multotiès Heluetios infestis armis oppugnauit, & in templi choro picturam suam vnâ cum suis viginti septem proceribus graphicè depictam. Basileæ cultissimæ, splendidissimæ, atque munitissimæ ciuitati multa mihi apprime arriserunt. Cathedralis Ecclesia diuæ *Mariæ* dedicata magnificentissima est, & microcosmo quodam insignium tum antiquorum tum neotericorum monumentorum egregiè ornata. Illic in penitiori quâdam æde, scilicet scholâ Theologicâ, familiaritèr versatus fui cum præstantissimo illo & Theologo & Philologo *Ioannè Iacobo Grynæo*, cuius eruditum commercium me valdè oblectauit. Suauissimus meherclè ac *εὐαφρόδITOS* senex est in suis colloquiis, de quo merito

nō potest illud *Homericum* predicari

τὸ μὴ εἶναι πᾶντοῦ πάλαι· πάλαι γὰρ αὐτὸ

arque illud

ἂν εἴποιτο, καὶ ὅτι οὐκ ἔστιν ἄλλο.

Ibi etiam celeberrimum illum Theologum Basilienſis Academiæ τὸ ἑρμῆς ἱερῶν (vt Pindaricis verbis utar) *ſe-
nandum Polaxum* à *Polaxſterf.* in ſcholâ Theologiâ prælegentem audiui. Nec non Dominum *Zuſſer-
rum* ſummi illius Philoſophi *Theoceri Zuſſgeri* Baſi-
lienſis filium, virum profectò elegantiffimum, ac pub-
licum Græcæ linguæ in illâ Academiâ profeſſorem
vnam ex *Homeri* Iliadibus publicè interpretantem.
Munacii Planci Lugduni fundatoris ſtatuum ligneam
affabrè exſtructam, intra prætorii Baſilienſis atrium
obſeruavi, cum pluribus aliis mêmorandis rebus quas
illa inclyta ciuitas ſuppeditat. Argentina, quò ad-
uectus eram à Baſileâ ſecundo Rheno, non parum ſo-
latii mihi præbuit. Turrim illam exquisitiſſimam
Cathedralis Eccleſiæ vnâ cum famigerato illo horo-
logio penè ad ſtuporem ſum admiratus. Urbis ſitus,
ædium tum publicarum tum priuatarum ſplendor
atque elegantia ſenſus meos voluptate quadam nouâ
titillauit. Badenæ inferiori, quæ ad Marchionem
ipſius Principem pertinet, balnea adèò calida ſunt,
vt vix illorum ſcaturientem aquam nudis manibus
attractare poſſem; aiunt *Aurelianus* Imperatorem
horum fuiſſe inuentorem. Iſta ciuitas cum alterâ Ba-
denâ religione conſentit, nimirum Papiſticâ. Tamen
princeps illorum, qui religionem proſitetur reforma-
tam, ſed à vobis Tigurinſis atque nobis Anglis pa-
rùm discrepantem (etenim *Lutheranus* eſt) non reſi-
det hîc, ſed Turlaci. Vbi multâ quidem difficultate
intra ciuitatis portas admiſſus fui. Sed nullis ratio-
nibus veniam ingrediendi Principis aulam impetrare
potui. Tamen prænobilis quidam generoſus, qui
fuit primarius aulæ ipſius Præfectus, perhumaniſ-
ſimè me tractauit. Inde Heidelbergam protectus ſum
Pala-

Palatinatus inferioris Metropolin atque florentissimam
Academiam. Hic Comitis Palatini ad Rhenum *Fre-*
derici quarti qui religionem vestram & nostram am-
plectitur, augustissimum palatium non sine difficul-
tate quadam intromissus vidi, & in quadam cellâ vi-
nariâ vas quoddam vinarium stupendæ ac portento-
sæ capacitatis, ad cuius summitatem lignæ scalâ as-
cendebam. Locupletissimæ illius Bibliothecæ, quæ
extructa est in quadam parte primariæ Ecclesiæ dedi-
catæ S. Spiritui, tam copiosâ supellectile librorum
& impressorum & manuscriptorum miraculum vi-
que instructæ, mihi copiam fecit Principis Biblio-
thecarius eximius ille politioris literaturæ Candida-
tus *Ianus Gruterus*. Sed repentinus duorum adoles-
centulorum Principum Anhaltinorum ingressus me
impediebat, quò minus bibliothecam ex voto lustra-
rem. Postquam deliciis Heidelbergæ oculos atque
animum satis pavissem, Spiram illam Imperialem
per desertâ remorum me contuli. Hic collegium
Iesuitarum adii, cum quibus *αψιμαχίας* seu velitatio-
nem quandam habui, quoniam *Munsteri* Cosmogra-
phiam, cuius Spirensē descriptionem in ipsorum
bibliothecâ legi, malignè deprauârunt; expungentes
nonnullos locos, hoc scilicet prætextu, quoniam ad-
uersus fidem Catholicæ Romanæ Ecclesiæ faciebant.
Salutationem diui *Bernardi* Abbatis Clareuallensis ad
beatam virginem *Mariam* in basilicâ huius vrbis ob-
seruaui æneis literis in tribus rotundis marmori-
bus incisam, O clemens *Maria*, ô pia *Maria*, ô dulcis
Maria. Ista verba illum loquutum fuisse ad lapi-
deam imaginem ipsius stantem ad dextram introitus
Chori asserunt Spirenses Papistæ, ac tum imaginem
edidisse vocem; *Bernardum* autem hisce verbis illum
increpassse: Dominatio tua sui ipsius oblita est. Non
decet enim foeminam loqui in congregatione. Mul-
ta prætereà alia notatu dignissima hîc vidi. Hinc
mihi Wormaciam contendenti, inter ambulandum

in viâ publici casus quidam infans inestitque con-
 spexit. Nam forte ex terra semina in vineam quandam
 ad carpandos paucos vuarum faciens desectens, qui-
 bus fœcia mea merenda tempore restingerem, quia
 iam liberè ac impune me illic id faciendum speravi,
 sed antea in nonnullis Longocardiæ vineis facti-
 sum; repente à quodam rustico bipennifero appre-
 hensus eram, qui subitaneo suo incuriu metum in me
 tam vulgarem mihi, vixitè inermi, incussit. De-
 mùm enim capiti meo petulenti, arque Alemannicis
 suis verbis, quæ ego prorsus ignorabam, minas mihi
 intulit. At ego incitus thomatis sui, æquè ac
Wormacien, obtinui. Tandem verò intervenit
 quorundam qui Latinos meos sermones intellexerunt,
 & pro me ad illum Germanicè interpretati sunt, ac
 mollibus suis dictis ferocientes ipsius spiritus placia-
 runt, his ita composita est, ut minuto precio gulerum
 redimerem. Wormaciæ totam istam historiâ quib-
 holdam Evangelicis ministris, & aliis facietis conger-
 tionibus narraui, qui ex illâ relatione in effusissimos
 cachinnos soluti erant. Civitas ista Wormaciensis non
 mediocriter mihi adblandita fuit. Quadrata turris
 Basilicæ S. *Petri* è longinquo conspicua, superba ædi-
 ficia, præcipuè Episcopalis propè Ecclesiam extrinse-
 cus insignibus gentilitiis, & picturis duodecem Sibyl-
 larum, quibus particularia illarum vaticinia de Christo
 subscribuntur; Prætorium in cuius frontispicio *Fre-
 dericus* tertius Imperator depingitur, ampla fora,
 spatiosæ plateæ, firmi muri solis circumfusi, propu-
 nacula, omnia denique voluptatis materiam pere-
 grinis præbent. A Wormaciâ per Openheimiam in
 latere montis instar Ierusalem sitam, Moguntiam per-
 rexi Electoris Archiepiscopi dignitate, & typogra-
 phiæ tot ingenuarum artium fecundæ matris in-
 uento celebrem. Hic in Iebusitis rursus siue illos
 Romani Pontificis Hierarchiæ Ianifarios, & *Ignatianæ*
 colluuii fratres incidi, cumque *Nicholao*
Serrario

Serrario eorum Patriarchâ, qui tam virulentis conui-
tiis in *Lutberum* (edito quodam de *Lutberi* magistro
libro) debacchatus est, congressus sum. Complu-
ribus vetustis monumentis tam sacris quàm profanis
Moguntia abundat. Inter cætera propè Monaste-
rium Benedictinorum in quodam edito colle vinem
consito obseruavi lapideum Colossus Drusi priuigni
Octauiani *Cæsaris*, ingentem sanè molem, à formâ
glandis Germanicè *Aichelstein* appellatam. Hic Dru-
sum cum Germanis dimicasse, ac post insignem vic-
toriam de eis reportatam, gloriosum trophæum eum
erexisse perhibent. Hinc per Rheni & Moeni con-
fluentem nauigio Francofurtum aduectus eram, vbi
nundinis illis autumnalibus totius Europæ celebra-
rissimis interfui, multosque meos conterraneos ad sum-
mum meum gaudium vidi. Populorum diuersorum,
præsertim prædiuturnum mercatorum, ex plurimis
Christianismi partibus, non tantum ex omnibus fere
opulentissimis Germaniæ vestræ urbibus, sed etiam
ex Italiâ, Galliâ, Daniâ, Angliâ nostrâ, Poloniâ, Sco-
tiâ, &c. confertim huc confluentium ingentem con-
cursum hinc sum conspicatus.

* *Non, mihi si linguæ centum sint, orâque centum,*
Infinitas harum nundinarum diuitias narrando per-
censere possum. In bibliopolarum plateâ admiran-
dam omnigenorum librorum copiam animaduerti,
& inter reliquos elegantissimam tuam orationem in
obitum immortalis memoriâ digni vestræ Tigurinae
Ecclesiæ summi Antistitis *Ioannis Gulielmi Stuckij*. A
Francofurto terrestri itinere Moguntiam redij, & in-
dè exiguâ cymbâ Rhenum vsque ad Coloniam Agrip-
pinam sulcaui. In isto spatio multas præclaras ciui-
tates atque oppida in utrâque Rheni ripâ eleganti-
simè sita præteriuî. Colonia ista magnificentissima
atque frequentissima ciuitas est omnium quas in

Germaniâ vidi, & situm amœnissimum habet. Nihil non splendidum & nitidum hic: tantum fœce & ordibus Pontificiarum superstitionum toto contaminatur. Multas egregias & non contemnen das antiquitates hic perlustraui. Integram historiam trium Regum, quorum sepulchrum aded ostantant Colonenses, ex typographicâ quâdam tabulâ extra sacrarium appensâ (in quo fertur illorum ossa recondi) exscripsi. Sed totam illam narrationem nugatorium commentum esse plurimi Orthodoxi censent. Sancti *Gereonis* templum visitaui, vbi ossa Thebæorum atque Maurotum Martyrum reponuntur; Sanctæ etiam *Vrsule* meæ conterraneæ templum. Hic magna multitudo ossium & craniorum asseruatur, quæ thecis vel operculis byssinis ac bombycinis aureis stelliulis distinctis cooperiuntur. Coloniâ relictâ liquidam viam Rhenanam per Cliuensem ditionem, Geldriam, & Hollandiam semper tenui, in multis inclytis vrribus, Noui omago, Gorcomo, Dordraco pernoctans. A Dordracenâ illâ vrbe Virginali (tali enim epitheto ciues illam insigniunt, partim quod semper inuicta steterit, partim etiam quod Vîrgo illam fundauerit) & clarissimo Emporio Euripum vsque ad Armurum primum Zelandiæ oppidum tranauî, à quo per Middleburgum Zelandiæ Metropolin Flislingam deueni, quæ peregrinationis meæ Germanicæ extimus erat terminus. Hinc plenis carbasis per cæreuleum elementum vectus Londinum appuli, vbi paucos dies inter amicos meos, (qui obuijs vlnis me post longos terræ marisque labores amplexi sunt,) corporis & animi reficiendi causâ commoratus, tandem in exoptatissimam patriam meam in Comitatu Somersetenfi, qui iacet in occidentali Angliæ parte, lætabundus perueni. Hic fuit vltima periodus longinquæ meæ peregrinationis quæ à Venetiis ad patrios lares millenis viginti quinque milliariis Anglicis constabat.

Habes

Habes iam (Ornatissime Vir) *omnino* descriptam meam Germanicam itinerationem à vestro Tiguro. Sed hoc censeas velim nullam Germanicam ciuitatem maiore solatio ac voluptate me affecisse quàm vestram. Nam omnia illic aded mihi arrisere, vt copiosiores illius descriptionem in meo *adumbrato* libro quàm vllius alterius Germanicæ vrbs (exceptis tantum Basileâ, Heidelbergâ, Spirâ, & Coloniâ) fecerim. Armamentarium vestrum omnimodo apparatu bellico instructum, antiquis Aquilis & vexillis Romanorum æruiceis clypeis, oblongis atque ancipitibus armatis, gladio *Gulielmi Tell* Suiensis confederationis vestræ Helueticæ authore, excusso Præfectorum vestratum externorum iugo, qui immani ac planè barbaricâ in ciuitates vestras tyrannide grassati sunt, variisque alijs insignibus antiquitatibus summè decoratum, & exquisitissimo decentissimoque ordine excultum, hyperbolicis ad multos meos conterraneos præconijs extuli. Nec non elegantem ciuitatis situm, amœnum Limaci interfluxum, nitida templa, turrita ac pinnata mœnia profundis vallis circumcincta, firmissima propugnacula, pulchras plateas, elegantia ædificia, excellentem vestram aristocraticam politiam, summam in externos humanitatem, maximam rerum omnium tum ad vtilitatem tum ad voluptatem conducentium exuberantiam, nihil non summis laudibus ad sydera euexi. Vestra denique ciuitati tantum tribui, vt paradisum deliciarum, fertilissimum ingeniorum totius Germaniæ seminarium, & ipsissimum Musarum domicilium non immeritò appellauerim. Vnum tantum hoc vobis deesse affirmavi, mimirum cohonestationem virorum Tigurinorum tam Martis quam Musarum ornamentis illustrium statuis, Mausoleis, & honorarijs virtutum eorum epitaphijs atque elogijs, quæ vbique in omnibus cœteris Germaniæ ciuitatibus obseruavi, præcipuè verò Basileæ, Heidelbergæ, Spiræ, ac Moguntiæ. Sed omnia hæc vnâ

cum Gallicis, Italicis, & Rheticis observationibus iamdudum collegi, & Hispanicis, Polonicis, Saxonis, Turcicis, quas posthac risto doce) collecturus sum, tandem divini numinis auspiciis in unum corpus redacta, copiose exata, ac certo quodam ordine ac methodo digesta typis excusa videbis. Interea impolitissimae huius extremam coronidem imponens, te oro atque oboro, in amicorum tuorum album referre dignetibi addictissimum (et si

Sit penitus toto diuisus ab orbe Britannus)

Thomam Coryatū Odcombiensem.

Epistola pridie Calendas Augusti : Anno Regis Christianissimi 1609.

the same also I wrote this poore Greek Epistle.

Αἱ τῶντας ἑλπίδας γραμμὰς Ἑλληνικὰς ἀναβῆναι (Αἰεὶ) ἀξιώταται ταῖς καὶ φιλομνηστέαται σὺ δέχομαι. καὶ γὰρ παιδευσίας καὶ ἀπειροκαλίας οὐκ ἔστιν ἡμῶν τῆς ἡμέρας πρὸς σὺν ἰδιωτικῆς γὰρ τῆς ἐννοίας τιμῆρια ἔκαστος τυγχάνουσιν ὅσοι, ὅπως ἑμαυτὸν ἰσχυροποιῶν, ὅτι ἡμῶν ἐν θαλάσσιαις χώραις τῆς περὶ σπουδαίου σὺν φιλίας τυγχάνει συνίδη, τῆς μᾶλλον ἐμὲ ὑποφρακτικῆς ἢ ἄλλῃ τῆς ἡδονῆς ἢ ἀπείλου ἐν ταῖς ὁδοπορίαις. ὅτι δὲ πάντα τὸν Δημοζῆν, τὸ φυλάξει τὰ γὰρ τὸν τὴν κτήσασθαι ἢ χαλκωτέροιον ἵνα δοκί, τῆς φρονήσεως σημῖον ἡγῆμαι τὴν σὺν ἐκ πησάμενον πάντι τρόπῳ πειρασθαι αὐτὴν φυλάξαι. μηδὲν δὲ βαλόντι πρὸς τὴν ἐξυριστικὴν οἷος τ' ἦν, ἢ ἐπιτολὴν σοὶ πέμπω, ἐπιτολὰς εἶναι οἷον ὁργανικὰς αὐτίας, δι' αἷς εἰσθαμὴν ὡς τὰ πολλὰ φιλίας βιβλαῖον. ἵνα δὲ αὐτὴ ἡ φιλία παρ' ἡμῖν ἀλλήλοις ἀνυχθῇ, σοὶ ἱσχυομαι (τῶν Μουσῶν λαμπρότατος κλίμα) ὥστε ἀνιτίμπευ ἡμῶν τὰ ματα ἐκ τῶν τῶν, ὡς περὶ ἔδω μοι χαρίεντερον ἢ ποσειδωνίτερον συμ. τὸ δὲ μάκρον τόπον διάστημα ἔδω ἐστὶν ἐμπόδιον πρὸς τὸτο. ἐξάδια δὲ ἀποτίλλω αὐτὰ πρὸς Ἀγγλίαν ἀπὸ τῶν Φραγκοφύρτων τῶν τῶν θρυλλητῶν ἐκείνων ἀγορῶν καιρῶν. ἵαν ταύτης τῆς φιλανθρωπίας ἐμ' οὐκ, δὲ πρὸς αὐτῇ τῆς φιλίας συνδίσμῳ ἐμὲ σοὶ αἰεὶ συσφίγξαι. τοὺς οὗ τῆς παιδείας φωνῆς, ἵνα αὐτὸν πάλιν ἴδω, σὺ, ὁ μοι συμβήσεται ζῶ ἐν τῇ ἱσχυομίνῃ θέρμῃ. δέχομαι σὺ προσιπέει παρ' ἐμὲ ἐκείνοι ἐν ἐνῇ μῖνον Κύριοι Ὀρτμανοὶ Ἀϊσέλεροι, ὡς φιλανθρωπότερα μὲν ἐχρήσασθαι ἐν αὐτῇ τῆς ἱσχυομίνῃ ἐμὲ φιλανθρωπίας χάριν ὡς οἷον τε μιγίστην κλῆμα.

Εὐμενέστατος σὺ φιλοῦ, σοὶ αἰεὶ ὡς τῆς τελευτῆς συσφιμίν.

Θωμᾶς Κοριανὸς Ἀγγλῶν ὁ ἐκ τῆς Ὀδομῆς.

ἵνα δὲ πρὸς τῇ ἱσχυομίνῃ Σιροφρῶν τῇ ἐν τῇ μείλῃ τῇ ἱσχυομίνῃ Σιφῶν τὸ κόσμῳ χιλίον ἐξακοσιογ' ἔτι.

Having

fas tuas seueriores hūc intempestiuīs lineis interpel-
 lare. Condone quæso meæ audaciæ. Nam talem
 opinionem tuæ humanitatis ac egregii candoris im-
 bibi, quippè quòd familiarissimo tuo commercio in
 ædibus tuis Tiguri me dignatus fueris, vt non om-
 ninò ingratas tibi istas literas fore mihi penitus per-
 suaferim, præsertim cum proficiscantur à grato ani-
 mo gratias tibi singulares reddente ob tuam summam
 erga me beneuolentiam, quam satis abundè demon-
 strasti, quando illum eraditum, suauitè moratum,
 ac lætæ indolis iuuenem *Marcum Buelerum* mihi vt
 comitem conciliasti toto illo tempore quod contriui
 in vestrà ciuitate. Iuuenis ille, cui plurimis nomi-
 nibus me deuinctissimum ingenuè agnosco, idoneus
 & index & dux mihi fuit. Nam insignitè mihi gra-
 tificatus est tum indicando mihi precipuas maximæ-
 que obseruatione dignissimas res, quas vestra suppe-
 ditauit ciuitas, vt templa, arces, propugnacula, scho-
 las, celeberrimum vestrum armamentarium omni mu-
 nitionum genere ac *πανοπλία* instructum, nihil visu dig-
 num omittens: tum etiam ducendo vel potius deducen-
 do me in viâ meâ Badenam versus, & quandò nobis mu-
 tuò valediximus, vim lachrymarum (ô tenellum et li-
 quidum cor) profundendo. Eius humanitati atque
 τῇ ἀναμνήσει omninò tribuo, quòd tam copiosam hillo-
 riolam vestræ ciuitatis scripserim. Multò enim ple-
 niorē narrationem feci in meo *ᾠδοπορικῷ* Tiguri ac
 rerum Tigurinarum, quàm vllius aliæ ciuitatis in
 Germania, exceptis duntaxat quatuor, Basileâ, Hei-
 delberga, Spirâ, et Coloniâ. Parui (reuerende vir)
 tuo consilio vnâ quadam re. Nam si memineris, con-
 suluisti mihi digredi parùm ex viâ ad videndum bal-
 nea propè Badenam vestram Helueticam. Sed in
 multis profectò diuerticulis et ignotis callibus erraui,
 antequam illa inuenire potuerim, hâc præcipuè de
 causâ, quoniam inscius vestræ linguæ non potui Ger-
 manicè percontari viam. Tantùm hac phrasi vti so-
 litus

De seruis fatis nostrorum pauca habeo a te scribere. Rex Gallie recedens in Helictis confori curauit sex milia pedum; quæ ad coniungendos decationes Iuliacensem, Ciuicensem & Moserniensem in potestatem Principum Brandeburgensis & Palatini, in Galliam hinc proficiscuntur. Quod si Serenissimus Rex uester, (vni facturum credunt & optant omnes boni) sua quoque coniungat auxilia, magnam sanè iacturam faciet Antichristus. Apologiam eius cum prefatione monitoriâ refutatam esse à Bellarmino, haud dubiè jam cognovisti. Regerit is Cramben Pontificiam milites à nostris refutatam magnâ suâ ignominia. Vestram iam est Regis vestri causam contra Lanistam istum Purpuratum in manus sumere, & maiculè propugnare; prout per Dei gratiam viro- rum generosissimorum & in hac palæstrâ exercita- ssimorum apud vos ingens est copia. Deus optimus maximus vestris laboribus prolixè benedicat; cuius clientelæ, seu *apud imperatorem*, te commendo cordi- nis mi *Thoma* optime, & amicissime. Tiguri 16 Mart. 1610

Tui studiosissimus Gaspar Waserus,

Professor sanctarum linguarum in schola Tigurina.

This Epistle following is to M. Rodolphus Hospinianus, a learned Preacher and writer of controuersies of the Citie of Zurich. The superscription whereof is this.

*Reuerendissimo viro Domino Rodolpho Hospiniano
præstantissimo theologo, vigilantissimoque animarum
pastori in inçlytâ ciuitate Tigurinâ Helueticarum cr-
bium Metropoli.*

The Epistle it selfe is this.

ETSI non vt hominem perfictæ frontis, audacis tamen genii seu ingenii fortassè (Vir Clarissime) me redargueris, quod aui te ausim scribere, et Mu-

laudibus excultissimos, Academiæ Oxoniensis fulgidissima luminaria, Dominum Doctorem *Hollandum* regium Theologiæ apud Oxonienses profectorem, & Dominum Doctorem *Rivium* noui Collegii ibidem Gardianum (vt vulgo vocant, Anglicè *the Warden*) haud quaquam vidi, ex quo domum redii. Sed salutem tuam illis transmisi per conterraneum tuum Dominum *Gasparum Thomannum* Tigurinum, qui multos annos Oxonii literis operam dedit. Cum illo familiaritatem nuper iniui. Nam literas illi à patre suo viro honestissimo sanè (vt mihi videtur) & pietissimo tradidi, cui gratias quæso maximas des meo nomine, quòd me Tiguri humanissimè tractauerit. Cui etiam hoc oro te, vt illi significes, filium suum aduersâ fortunâ apud nos vtî; nam tantâ inopiâ & paupertate laborat, vt *συμπαθείαν* quandam in me commoueret, vtque vicem eius maximè dolerem. Proinde sicuti ego illi consului vt in patriam rediret, vbi cum parentibus, propinquis, & necessariis reliquum ætatis conterat, præcipuè quum patria sua eruditissimis viris abundet, quorum societas illi tum adiumento in conficiendo doctrinæ suæ studio, & leuamento in subleuandâ suâ egestate futura sit; sic etiam pater ipsius *φιλανθρωπίας* suam declarabit, & paterni erga illum amoris specimen egregium edet, si literas ad illum scripserit, quibus eum ad penates suos Tigurinos reuocet, quò tandem aliquandò post diuturnum istud quasi voluntarium exilium ex dulci suâ patriâ sibi in canicie suâ adminiculum, & veluti idoneum ad senectutem suam suffulciendam baculum sit. Tum patris tum patriæ suæ causâ opto ei ex animo magis secundam fortunam quàm apud nos fruitur. Nam patriam ipsius tanto amore amplector, vt (si Deus mihi vitam prorogauerit) in proximâ meâ Germanicâ professione totam vestram Heluetiam perlustrare decreuerim, præcipuè tredecem vestros Cantones, Tigurum & Basileam iterum, Bernam, Scafusium, Solodurum,

odorum, Lucernam, Friburgum, Swiciam, Vra-
 niam, Syluaniam, Tugium, Glaream, & Abbatis
 tellam. Sed quò tandem excurrit vel expatiatur ca-
 lamus meus? ignoscas quæso prolixitati meæ (dig-
 nissime vir) nam tuâ humanitate fretus (quam re ipsâ
 non ita pridem expertus sum) calamo meo nimis
 laxas habenas dedi, quas iam restringere expedit, ne
 tibi in pulcherrimo tuo Theologico studio impignè
 currenti ista leuicula *ωάριππα* sint impedimento, quò
 minus ad extremam curriculi metam peruenias. Pro-
 misit mihi (egregie vir) ingenuus ille iuuenis *Mircea*
Busterus se sollicitaturum te vt mihi rescribas, si prius
 ad te scriberem. Quo me fauore si dignatus fueris,
 usque ad extremum vitæ halitum obstringes.

*Tibi deditissimum, tuæque doctrinæ haud
 minimum præconem*

Thomam Coryatum Odiombiensem.

Londoni pridie Calen. Augst. Anno 1609.

The third Epistle I sent to M. Henry Bull-
 inger aforesaid, the superscription is this.

*Viro ornatissimo amico suo Henrico Bullingero, cele-
 berrimi illius viri Henrici Bullingeri summi Tigu-
 rinæ urbis quondam antistitis nepoti, eruditissimo ac
 vigilantissimo apud Tigurinos in Heluetiâ Ecclesiastæ.*

The Epistle it selfe is this.

OVIA inter reliquos meos Tigurinos amicos non
 vltimum locum tenes (clarissime charissimeque
 mi Bullingere) à me paucis compellendus & salutan-
 dus es. Ne si intellexeris me ad Dominum *Hospini-*
anum & Dominum *Waserum* literas dedisse, teque o-
 misisse, ingratitudinis notam mihi inuras, quum tam
 beneuolè, tam humaniter, tam comitèr multò suprà
 tum expectationem tum meritum meum domi tuæ
 Tiguri vltimo autumnò me tractaueris. Nam tam

benigno ac dulci alloquio me ignotum ac peregrinum in ædibus tuis dignari, manifestum libere animi argumentum fuit; sed in bibliothecam tuam illud tam variè copioseque instructum Musæum (quod multò maius erat) me introducere, librorum tuorum elegantissimorum copiam mihi facere, tui beatæ memoriæ manuscripta volumina ostendere humanitatis tuæ singularis ut insignis indicium prædicaui meis doctis conterraneis, nonnullis autem viris, celeberrimarum Academiarum nostrarum aliiis, & equestri ordinis generosis; & prædicare supersedebam.

* *Dum memini ipse mei, dum spiritus hos reget arti*
Proinde facere non potui quin paucis hisce lineis salutem, partim ut turpem ingratitude labem terfugiam; partim etiam ut amicitia nostra firmo coalescat, quod summopere expeto.

Antequam vidi Musæum tuum, tuam fando cepi, tum in duobus probatis authoribus legi, nempe *Casam* Episcopum Beneventanum in Italiam Sodomie laudibus libellum conscripsisse. Audi illi apud quos illius fit mentio, sunt isti, *de Juellus* ille noster Phoenix Anglicus, Episcopus Luriensis, in suâ elegantissimâ doctissimâque Ecclesie Anglicanæ Apologiam, & clarissimus ille tuus conterraneus *Conradus Gesnerus* in suâ Bibliothecâ, qui verbis illum librum memorat. Impuriisimè nebulo edidit poemata quædam Italica, in publicâ Venetiis excusa, in quibus (prohi scelus) Sodomie laudibus extollit. Istorum authenticorum scriptorum autoritate nixus, sæpiusculè Papicolis in Angliâ & alibi retuli quendam Papisticum Episcopum Italicum tam spurcum librum scripsisse, eumque typis imprimendum curasse, ut nullus nostræ reformationis religionis professor vel audire illum patienter f

ne dum talem conscriberet. Refragari mihi sunt Pa-
pae de isto libro verba facienti, & tam pertinaci-
ter affirmarunt solum eiusmodi librum à Catù fuisse
scriptum, ut aliquantum dubitarem utrum verum
sit quod de illo libro memoria prodaturat graui-
tati illi auctores. Sed quum iam tandem huic oc-
curre illum inueniri in tuo Museo mihi contigerit, non
pro cor execrandam illius cor sceleratissimi Episco-
porum spurciam excusent Pontifici. Etiam autem ille
mundissimus liber sit dignus qui aut Thetidi, aut
Iperis tradatur marito (ut eleganter politissimus ille
Politianus loquitur de *Homero* à se translato in quâdam
Epistolâ ad *Iacobum* Cardinalem Papiensem) tamen
tibi consulerem reservare potius in Bibliothecâ tuâ
illud detestandum monumentum ad perpetuum Pa-
pisticæ immundiciæ dedecus & infamiam.

O vos terque quaterque beatos Tigurinos, qui per totum
penè Christianum orbem, præcipuè religionem refor-
maram & verè Christianam profitentem, pro fidei
vestræ puritate, assiduâ & indefessâ in scribendo in-
dustriâ, singulari & incomparabili doctrinâ, & exi-
mia pietate, suprâ reliquos, etiam in extremis oris
plagisque totius Christianismi celebramini. Ita enim
Deus vestræ ciuitati et incolis benedixit, ut nulla
sit Christianismi pars tam longè dissita, quò non no-
minis vestri celebritas peruaferit, præsertim ex quo
puriorem Evangelij doctrinam amplexi estis. Nam
tempore illo tenebrarum, quo crasis illis superstitioni-
bus et idolomaniâ Papisticâ immergi estis, non
memini vel vnum clarum virum vestram ciuitatem
peperisse. Sed ex quo Papismo nuncium remisistis,
et repurgatam doctrinam filij Dei, sacrosanctum
eius Evangelium in cordibus vestris plantastis, præ-
dicastis, in circumiacentibus regionibus disse-
minastis, et tam vocibus quàm accuratissimis v. stris
scriptis eam propugnastis, Deus bene quot strenui
et heroici Iesu Christi athletæ, quot imperitum
VERGILI

veritatis Evangelicæ *ἐνστάσις* Tiguri exorti sunt, pro orthodoxâ et veteri Catholicâ doctrinâ v Apostolicâ, verè Christianâ contra eumentum, manz Ecclesiæ Catholicismum, & commentum Papalis tyrannidis primatum calamis suis, & ritualibus gladijs pugnantes, sibi & patriæ suæ mortalem gloriam nullâ temporis iniuriâ interm turam pepererunt? nam tot egregios verbi dii assertores contra novitias & spurias Cacolycæ Romæ Synagogæ traditiones apud vos intra octoginta norum spatium natos arbitror, quot nullam al totius Christianismi Academiam vix peperisse n Vt autem cæteros Tigurinos Doctores tace *Henricus Bullingerus* avus tuus piæ memoriæ in omnium erit, qui doctrinam sinceriozem Iesu Ch purissimè ut *θεωμενος* & *διδιδασκων* Doctor & docui promouit ad insignem Christianæ reipub. vtilitat & elaboratissimis suis lucubrationibus vestram tatem, non mindus quàm Smyrnam suam *Homerus* aut Mantuam *Virgilius* maximè nobilitauit; c libris Theologicis, præsertim Decadibus suis tan autoritatis tribuimus nos Angli, quantum Sy linis oraculis antiqui Romani; vsque adeò vt i licè in Ecclesijs nostris eas asseruari autoritate R mandatum sit, quò plebeij homines ijs concion in sacrosanctis Christianæ fidei mysterijs faciliùs formentur. Hunc si imiteris (doctissime mi *Balgere*) huius vestigijs si inhærescas, & tam vita regritate quàm doctrinæ puritate si illius gen exprimas (quod te summis conatibus facere acc verè te auissare dicam. Quod vt facias, nos A (qui aui tui sanctissimam memoriam venera præcipuè ego, qui tecum aliquam saltem exteri si non intimam amicitiam contraxi, ardentibus exoptamus.

Macte igitur virtute tua, sic itur ad ostra

(Eg

(Egregie vir,) & istam quam misit es Spartan
 orna. hoc est, istam secundum facultatem Theologicam
 quam suscepisti, exole, ut eandem consummatiſ-
 mus Theologus & Ecclesie Christi fulgida lampas,
 sicut Luna inter minores Stellis, eundus. Vaie doc-
 trine mi *Baliliagere*, & hunc animulum meum verè
 & *alibi* tui amantem ut redames te instantè oro.

Tui ſuaviſſimus

Thomas Coryatus Oxoniensis.

Londoni Prile Calendaris Augusti, Anno 1609.

The fourth and last Epistle I sent to my
 friend Marcus Buelervs above named. The
 superscription is this,

*Egregie indolis & optime spiritus iuveni Marco Buelero
 Musarum alumno, ac verè merito suo amico, Ti-
 guri Primarie Helvetiae Civitatis rei literariae &
 bonis artibus operam danti.*

The Epistle it self.

TANDEM aliquando (clarissime mi *Buelere*) post
 longas moras hæc literas tibi mitto, non sine
 dolore profectò ablatam fuisse mihi ad te scribendi
 opportunitatem toto isto tempore ex quo patriam
 meam appuli; præpeditus nimirum magnâ negotio-
 rum mole, quæ statim post meum in patriæ fines in-
 gressum me undique circumvallarunt. Sed prætat
 serò scribere quàm non omninò. Non possum satis
 amplas gratias tibi reddere (mi *Buelere*) ob tuam in-
 signem humanitatem ultimo autumno Tiguri mihi
 præstitam, quam quodam vixero gratâ atque tenaci
 memoriâ complectar, &, si in Helvetiâ aliquod temp-
 us conterere mihi iterum contigerit (quod fortassè
 aliquandò accidet præ amore illo quò vberissimam tu-
 am patriam amplector) aliquod sanè gratitudinis spe-

S

cimen

cimen edam, quod tuam in me beneuolentiam aliquā ex parte rependet. Nam tuā potissimum ope adiutus plurima memoranda in vestra Ciuitate Tigurinā obseruauī; quæ forsan posthac typis excusa vna cum Gallicis, Italicis, et Germanicis meis obseruationibus videbis.

Memini (mi *Buelere*) in mutuis nostris colloquiis inter deambulandum me sciscitatum fuisse te an Græcam linguam calleres, teque respondisse, quod et si adhuc eius imperitus esses, tamen diuino numine aspirante eam addiscere decreueris. Ego illā occasione impulsus, in laudem præstantissimæ illius linguæ aliquantum digressus fui, promissique (si vnquam ad te scriberem) ad illius studium te seriò cohortari velle. Proindè non abs re erit, si pauca lineas exarem, quibus tanquam stimulis seu calcaribus quibusdam ad elegantissimæ illius linguæ cognitionem imbibendam te incitem. Quum multa sint (mi *Marce*) quæ te ad Græcam linguam perdiscendam exacuere possunt, tum hæc duo potissimum. Primò exempla omnium vestratium celeberrimorum Tigurinorum, qui doctrinæ laude floruerunt. Nam quum multos clarissimos immortalique memoriâ dignissimos viros vestra ciuitas produxerit, *Huldicum Zwinglium*, *Henricum Bullingerum* vestri *Bullingeri* egregii Theologi iam apud vos viuentis auum, *Theodorum Bibliandrum*, *Conradum Gesnerum*, *Rodolphum Gualterum*, *Ludouicum Lauaterum*, *Rodolphum Collinum*, *Iosiam Simlerum*, *Ioannem Iacobum Frisium*, *Ioannem Guilielmum Stuckium*, cum plurimis aliis præstantissimis viris, qui in vestro Heluetico orbe tanquam splendidissima luminaria refulserunt, omnes istos Græcè non mediocriter doctos, sed eā linguā ad amussim excultos, ad eiusque summum quasi apicem et fastigium peruenisse reperiēs; quippe cuius adminiculo veritatem indagare, errores refutare, et Pontificiorum praua dogmata atque *εὐποδιδασκαλίαν* euertere

ter. facillè possent. Nam ex omnibus illustribus viris quos vestra aluit ciuitas, ne vnum quidem nominare potes qui Græcâ linguâ non imbutus fuerit. Secundò consideratio crassæ inscitæ nonnullorum, qui etiam famam aliquam ob superficiale quandam doctrinam in repub. literariâ adepti fuerint, tamen quia huius linguæ cognitione destituti fuere, in multis puridos ac foedos errores prolapsi sunt, et scriptis suis perridiculas quasdam absurditates ipsis etiam pueris irridendas et reprehendendas mandârunt. Nam *Petrus Comestor* Ecclesiæ Trecentis presbyter, qui vixit anno 1206. et præstantissimus sui temporis theologus existimatus fuit, hoc vocabulum Eunuchus deriuare non dubitauit ab *eu* quod significat benè, et *Nuche*, victoria. Nimirum quòd egregia et penè coelestis victoria ei visâ fuerit. Quum re verà dedicatur *eu* *nu* quod significat cubiculum, et *chus* habere, id est, sese in cubiculo connere, quia eunuchi ad cubiculorum et gynecæorum custodiam eorumque comparari solebant, quòd ancillis expeditione essent, et ob exemptos testiculos ad coitum inepti. *Nicolaus* etiam *Lyranus* egregius apud nos Anglos theologaster, et Minoritanæ familiæ summum decus, qui floruit anno 1310. hypocritam appellari affirmavit ab *hypos* quod est sub, et *crisis* aurum. Quia sub auro scilicet exterioris conuersationis habet absconditum plumbum falsitatis: anile profectò delirium, et puerilibus sibilis excipiendum. Alius etiam Theologus non infimæ apud Pontificios classis, diabolum traxisse nomen scribit à *dia* quod est duo, et *bolus* morsus (ò lepidum et perfacetum caput, ne dicam plumbeum) quòd duobus scilicet moribus totum hominem deuoret, vno corpus, altero animam. Sed constat *απὸ τοῦ διαβόλου* potiùs deduci diabolum, quoniam quum sit humani generis hostis, homines apud Deum calumniatur. Nonnè subfannas nasoque suspendis adunco istas pueriles etymologias?

quare ne cunctis crassa enarra committas, quæ
Græcæ linguae ignorantia erant fallent, ubi amicus
consulas

—— *Exemplaria Græcæ*

Nellorâ velle manu, versare diuina.

Ut cum Horatio loquar. Nam (ut idem affirmat)

Græcis ingenium, Græcis decet arte rotas.

Musa loqui.

Mentione prædictum est *hæmum Capricornum* quædam
vocabant *Renchiam*, æthiorem hæres apudhæ-
tis fuisse: Hætzos quidem bibere fontes, Græci
verò rivos, Latinos autem paludes. Quare nunc
illis impudicus tenet probras, rivos inquam
in carminibus *Homeri*,

(—— a quo lex fonte pereni

Vatum Pieriis ora rigantur aquis?

abundè scatent, in *Dædalienis* et *Iæcæis* aruinis
bus melle *Hymettio* dulcioribus. Crede mihi mi
(*Bæler*) et si salebrofa sit et spinosa via ad *Adæm*
Græciæ acropolim, tamen illic si semel perueniam,
infinitis deliciis et quædam voluptatem affert mihi
totum totum pascas. Rudimenta fortasse Græcæ
linguæ aspera et acerba sunt, tamen postquam fide-
litate et Vigilantia industria eorum acerbitate superan-
tis, singularem quandam iucunditatem inde percep-
turus es. Memento illius non tam veteris quàm
veri dicti; *χαρυνὴ τὰ καθὰ*, & peruulgati illius verborum.

Dulcia non meruit qui non gustavit amara.

isdem penè verbis te alloquor (mi *Bæler*) quibus
Helenus Virgilianus *Æneam* affatur est.

—— ** Via prima salutis*

(inquit *Helenus*), sed gloriæ atque felicitatis, inquam ego,

(*Quod minime veris*) *Græciâ* pandetur ab urbe.

à Græcâ videlicet linguâ potissimum petenda est
cognitio quæ te merito beare potest. Breuem illam

parandis ad pollicentur. Sed quoniam non
parandam sequi. Quod dicitur. Quod
nimirum nixam. Quod dicitur. Quod
vestra ciuitate. Quod dicitur. Quod
propter summat. Quod dicitur. Quod
in omni doctrina. Quod dicitur. Quod
scientiam in totum. Quod dicitur. Quod
quos non mouit. Quod dicitur. Quod
etiam ad ipsum. Quod dicitur. Quod
tum etiam absurdum. Quod dicitur. Quod
linguæ inscitia. Quod dicitur. Quod

Quod mihi promissum. Quod dicitur. Quod
oro prestare. Nam pollicentur. Quod
ad tres illos peruenit. Quod dicitur. Quod
Waserum, Dominum. *Agrippinum*. et Dominum. *Al-*
lingerum, te illos sollicitatur. Quod dicitur. Quod
Quare quoad illos scripseris. Quod dicitur. Quod
dare ut illis persuadeas. Quod dicitur. Quod
præstiterint, me illis. Quod dicitur. Quod
perpetuo deuincient. Quod dicitur. Quod
maximus meo nomine Domino. Quod dicitur. Quod
tarizæ apud vos præfecto pro sua erga me. Quod dicitur. Quod
lentiâ haud vulgari agas, eique significare. Quod dicitur. Quod
filio suo literas quas ab eo acceperis. Quod dicitur. Quod
filium suum secunda valetudine. Quod dicitur. Quod

Non flauit velis aura se uenit

Hæ sunt quas tamdiu ab. Quod dicitur. Quod
quas æquo atque benivolentia. Quod dicitur. Quod
spero, præsertim missa. Quod dicitur. Quod
aliquam etiam à te. Quod dicitur. Quod
mihi pergratam fuit. Quod dicitur. Quod
bellissime mi. *Beatus*

Tibi obstrictissimum

Londini

FROM my friend *Marcus Buelerus*, vnto whom I wrote this Epistle, I receiue in answere of mine at the same time that my learned friend *Mr. Waserus* sent me that before mentioned, which for the loue sake beare vnto him, in regard of the great commendes he did me in Zurich, I haue thought good to communicate to the world, though indeede it be but plain, and wanteth that elegancy that I expected from him. The titles that he attributed vnto me (because I will not acknowledge them, as being altogether vnworthy of the least of them) I haue omitted, as I haue done those of *Mr. Waserus* before.

His Epistle is this.

ITanè literæ à te (vir clarissime & charissime) tandem? Quod in gaudio improuiso, vix credidi ipse meis oculis cum legerem, manibus cum tenerem. Deum ego testor, vt in solo nomine tuo lecto exsiliij. Officium mihi fuit tua scriptio, imò beneficium, quia ἀντιφιλήσιμος est index; quia etiam, quam sermone beneuolentiam tu ante biennium, eam nunc affatim ostendit Epistola tua venusta, lepida, & pro re ipsâ bella, quâ me summo studio, pro amore, pro familiaritate nostra, pro candore denique tuo singulari ad Græcas literas exhortaris, multis rationibus firmissimis allicis, persuades, delectas; ab hoc enim tempore, quo ad me tuæ literæ venerunt, & antè, omnem meam operam & loborem in hoc studio collocaui, quoad potui diligentissimè.

ἀ μὴ δὲ μεμάθηκα προσλήφομαι ταῖς ἐπιστήμας. πολὺ γὰρ κρείττεον μοι δοκεῖ περὶ τῶν χρησίμων ἰωνικῶς δοξάζειν, ἢ περὶ τῶν ἀχρηστῶν ἀκριβοῦς ἐπιστάσθαι. πάσης δὲ τῆς περὶ τὴν φρόνησιν ἐπιμελείας ἱκέτης σὺ αὐτῶν εἶναι νομίζεις. Διὰ τὴν ἐκείνο δικαίως ἂν ἐκ καρδίας χάριν ἔχωμεν μεγάλην.

Conuictu Domini *Beumleri* vsus sum eo tempore, cum aduisses, tunc verò Domini *Henrici Ba*

ad quem etiam literas dedisti, quem ego propter
 mirificam *φιλοσοφίαν* & singularem erga me beneuo-
 lentiam & amo & colo. Videbis fortassis aliquando
 alios libros multos, quos Dominus *Beumlerus* præstan-
 tissimus Theologus edidit, (si modò nostrorum Ti-
 gurinorum Theologorum libros euoluere cupias)
 multa enim volumina scripsit contra *D. Heilbrunne-
 rum, Pistorium, Bellarminum, Iacobum Andreae, Phi-
 lippum Nicolai, Faustum Socinum*, & alios hæreticos
 recentiores. Ex tuis literis denique coniecturam
 facere potui te incolumem in patriam rediisse; gra-
 tulator itaque tibi reditum illum prosperum in patriam
 tuam, & (vt debeo) vehementer gaudeo, post lon-
 ginquam tuam in regionibus transmarinis peregrina-
 tionem. Plurimum tibi arridet nostra Heluetia,
 & *φιλοσοφία*, quâ gens ista prædita est, insignis;
 contra ego Angliam in pectore amo, cum
 ob religionem sinceram, tum propter Doct-
 ores (vt audio) fato quoddam natos ad optimas artes,
 & erudiendam rudem nostram ætatem. Itaque si
 Deus vitam et vires aliquas, viæque securitatem in
 hac æstate annuerit, studiorum causâ Heidelbergam
 vel Steinfurtum proficiscar, et in reditu in patriam,
 me vestra etiam Anglia per aliquot menses habebit
 quod tam benè Deus (auco) quàm ego auidè. Plura
 adderem, sed quoniam inclusas has voluit suis literis
 Clariss. Scholæ nostræ Rector Dominus *Waserus*, fas-
 ciculum ne supra modum cresceret, hic subsisto, plu-
 ra quidem addere iussit amor, qui magnus mihi in
 te et sanctus. Valdè te valere cupio, (optime
 υἱ) καὶ φίλῳτα ἄρτι φίλῳ. Si respondere velis, ad nun-
 dinas Francofurtenses autumnales Tigurum mitto
 literas ad Dominum *Waserum*, qui mihi (si Tiguri
 adhuc immorer) reddet, sin minùs, ad me transmittet.
 Iterum vale. Tiguri in patriâ 8. Cal. April.
 Anno vltimi temporis 1610.

*Tui Studiosissimus Marcus Buelerus
 Tigurinus SS. Theologiæ studiosus,*

BVt now at length I will retorne to my obseruations againe. I departed from Zurich vpon a Saturday being the seuen and twentieth of August, about two of the clocke in the afternoone (being conducted about two miles in my way by my friends *Mr. Thomannus* and *Marcus Buelerus*, who at our final departing bedewed his cheekes with teares) and came to a place nine English miles beyond it called *Maristella*, which is hard by the riuier *Limacus*, about eight of the clocke in the evening. I passed the riuier in a boate, and lay that night in a solitary house by the riuier side. Betwixt Zurich and *Maristella* I obserued a passing faire and spacious country full of excellent faire corpe fields. About eight miles beyond Zurich I passed by a certaine Chappell standing by the high way side wherein was an exceeding massy multitude of dead mens bones and skulles heaped together. These are said to be the skulles of the Souldiers of *Charles* the Great Duke of *Burgundie*, (whom I haue before mentioned in my notes of Zurich) and the *Switzers*, who not farre from this place fought a great battell, in which there was great slaughter on both sides.

I departed from *Maristella* the next morning being Sunday and the eight and twentieth of August about seuen of the clocke, and came to the City of *Baden* commonly called *ober Baden*, two English miles beyond it, about eight of the clocke.

My

My obseruations of Baden.

THIS City is of some antiquity. For it is mentioned by *Cornelius Tacitus*, that famous Historiographer that liued in the time of *Tiberius Cæsar*. I passed a bridge ouer the riuier at the entrance of the City. It standeth in that part of Switzerland which is called *Ergouia*, and on the farther side of the riuier there lyeth the territory of *Turgouia*. On one side of the town are certaine hilles, and on the other the riuier *Limacus* aforesaid that runneth by *Zurich*, on which riuier they doe vsually passe in boates betwixt *Zurich* and this City. Againe, the City is so built that it standeth on both sides of the *Limacus*. It lyeth in the very *meditullium* of *Heluetia*, which is the reason that the confederates doe celebrate all their publique assemblies that concerne the whole state in this City. There standeth a Castell vpon the toppe of the hill which doth now suffer great dilapidations. One thing I obserued in the German Cities that I could not perceiue in any place of France, Saouy, Italy, or Rhetia. Namely, the heads of boares nailed vpon the dores of dwelling houses of Cities and Townes. The first that I saw in Germany were in this City of *Baden*. For here I saw many of them hanged vpon the dores both at the entrance into the citie, and in the fairest streete. These heads are of certaine wilde boares that
the

the People doe kill in hunting in the forrests and woods of the country. Which hunting of wilde boares is more exercised by the Germans then by any other Christian nation. And it is the custome of the country whensoever they haue killed any great boare to cut off his head, and erect it in that manner as I haue already spoken. The like I obserued afterward in many other German Cities. I was in the fairest Church of the City, which is dedicated to our Lady, where I saw a great many pictures and images, (for this City is wholly Papisticall) and one very curious Altar made of wainscot. On the south side of the Church there standeth a little Chappell, wherein I saw an exceeding multitude of dead mens bones and skulles laid together at the west end thereof. I neuer saw so many dead mens bones together in all my life before. For the number of them was so great, that I thinke at the day of iudgement at the least ten thousand soules will challenge them. Surely for what cause they heape together these bones (I confesse) I know not.

This Citie in times past was subiect to a proper Earle of her owne, who was intituled the Earle of Baden. But about the yeare 1180. *Henry* their last Earle of Baden being dead, the Earledome was translated by the meanes of a certaine Lady to the Earles of Kyburg. Againe, after the death of *Hortmannus*, the last Earle of Kyburg, who died about the yeare 1260, there rose a great contention about

about this Earledome. But at last *Rodolphus* Earle of Habsburg, that was afterward elected King of the Romanes, got the possession of it, and after his death it was continually possessed by the Dukes of Austria till the Council of Constance. At what time the Helvetians by the commandement of the Emperour *Sigismund* first seized vpon it, who haue ever kept it from that time till, this day.

Thus much of the Citie of Baden.

I Departed from this City about tenne of the clocke the same Sunday, and tooke my journey directly towards the Bathes which are within halfe an English mile of the Citie. For Master *Hospinian* of Zurich did earnestly counsell me to see them, as being a place very worthy my obseruation. But there hapned such a sinister accident vnto me vpon the way, that it was very difficult for me to find them out; whereby I verified the old speech, though indeed the same be properly spoken in another sense; *Difficilia quæ pulchra*. For by reason that I was ignorant of the Dutch language, those that met me by the way could not vnderstand my speeches, and so gaue me no certaine directions to finde out the place. Whereupon I went fise English miles beyond it before I could learne any newes of it, euen to the famous Monasterie of Kiningsfelden nere the Citie of Brooke. Which accident ministred occasion vnto me to see certaine memorable monuments

monuments in this foresaid Monasterie, which I had not seene, if this occurrent had not driven me thither. Here I hapned to insinuate my selfe into the acquaintance of an honest sociable Scholler, who very courteously walked with me five miles back to the bathes. For I was stroken with such an ardent desire to see them, that I could not be satisfied before I had beene there, though it were forth and backe ten miles out of my way. Therefore I will first describe them, and after returne to the discourse of the Monastery againe.

My observations of the Bathes of Baden.

Certainly this is the sweetest place for bathes that euer I saw, by many degrees excelling our English bathes both in quantity and quality. The antiquity of them is such, that (as a certaine learned man told me in the same place) it is thought they were found out before the incarnation of Christ. The place is called Hinderhoue, being seated in a low bottome about a bow shot from the high way, and about halfe an English mile westward from the high way, and about halfe an English mile westward from the Citie of Baden. They are much the more commodiously and pleasantly situate by reason of the sweete riuer Limacus running by them, which diuideth them into two parts, the greater and the lesser. For those on this side the riuer are called

alled the greater, and those beyond it the lesser. The bathes are distinguished asunder by euerrall houses that are nothing else then Innes eruing for the entertainment of strangers. And whereas euery Inne hath his proper signe, he bathes haue their names from the same signes. As in one Inne which hath the signe of the Beare, the Bathes in the same place being in number sixe are called the Beare bathes, and so the rest of the bathes haue their denomination from their peculiar signes. In another Inne called the Sunne are eight, in a place called the Statehoue eleuen, at the signe of the Crowne seuen, at the Flower three, at the Oxe sixe, in a place called by the same name that is the generall appellation of all the bathes, *viz.* Hinderhoue, seuentene, in an open court *sub die* two publike bathes, whereof one is the greatest of them all; in which I told seuen and thirtie poore, bathing of themselues. For these two serue onely for the plebeian and poorer sort. So that the total number of them amounteth to threescore. None are admitted to these bathes in the Innes but the richer sort, and such as doe sojourne in the same. For many of the strangers are tabled there for a certain stinted price by the weeke. And some of the thriftier sort onely pay for their lodging, and procure them provision from the Citie. For it is a place of great charge to them that pay for their weekly diet. Although the number of the bathes be so great as I haue already spoken: yet the originall
fountaines

fountaines that feede them all are but few, no more then two, which are so hot at the first spring thereof, that a man can hardly endure to touch them with his bare hands, the like whereof I will report hereafter of the bathes of the lower Baden in the Marquitate. Howbeit the water of these bathes themselves is of a very moderate temperature. Here was a great concourse of people at the time of my being there, which was at the Autumne, upon the eight and twentieth day of August; as at the same time euery yeare many resort thither from Zurich, Basill, Berne, and most of the Helueticall Cities, and from the Citie of Constance, &c. the strangers that are to be seene in Hinderhoue, amounting sometimes to the number of a thousand persons, besides some few that lie abroad in the country for the bathes sake. Many of those people that lay at Hinderhoue when I was there, were Gentlemen of great worth that repaired thither from the foresaid Cities partly for infirmities sake, and partly for meere pleasure and recreation. Most of the priuate bathes are but little, but very delicate and pleasant places, being diuided asunder by certaine conuenient partitions, wherein are contriued diuers windowes, to the end that those in the bathes may haue recourse to each other, and mutually drinke together. For they reach out their drinking glasses one to another through the windowes. The roomes ouer head are lodgings for the strangers. Here I haue obserued the people in the

he bathes feede together vpon a table that hath swimmèd vpon the superficies of the water. Also I haue noted another strange thing amongst them that I haue not a little wondred at. Men and women bathing themselues together naked from the middle vpward in one bathe: whereof some of the women were wiues (as I was told) and the men partly bachelers, and partly married men, but not the husbands of the same women. Yet their husbands haue bene at that time at Hinderhoue, and some of them in the very place standing by the bathe in their cloathes, and beholding their wiues not onely talking and familiarly discoursing with other men, but also sporting after a very pleasant and merry manner. Yea sometimes they sing merrily together but especially that sweet & most amorous song of *solus cum solâ*; I meane another mans wife, & another man naked vpward (as I haue afore-said) in one bath. Yet all this while the husband may not be ielous though he be at the bathes, and seeth too much occasion of ielousie ministred vnto him. For the verie name of ielousie is odious in this place. But let these Germanes and Heluetians do as they list, and obserue these kind of wanton customes as long as they will; for mine owne part were I a married man, and meant to spend some little time here with my wife for solace and recreation sake, truly I should hardly be perswaded to suffer her to bath herself naked in one and the selfe same bath with one onely bachelor or married

ried man with her; because if she was faire, and had an attractive countenance, she might perhaps cornifie me. For I might haue iust cause to feare lest if she went into the water with the effigies of a male lambe characterized vpon her belly, the same might within a few howers grow to be an horned ram (according to a merry tale that I haue sometimes heard) before she should return again to my company. Here also I saw many passing faire yong Ladies and Gentlewomen naked in the bathes with their woers and fauorites in the same. For at this time of the yeare many woers come thither to solace themselues with their beautifull mistresses. Many of these yong Ladies had the haire of their head very curiously plaited in locks, and they wore certaine pretty garlands vpon their heads, many of fragrant and odoriferous flowers. A spectacle exceeding amorous. A certaine learned man that I found bathing himself in one of the bathes, told me that *Henry Pantaleon*, that famous Philosopher and Phisition of Basill, (who made his abode two or three yeares in this place) hath written a peculiar booke of the vertue and effect of these bathes. Moreover, he affirmed that they are of very soueraigne vertue for the curing of these infirmities, viz. the tertian and quartan ague, the itch, the cholicke and the stone; and it hath one most rare vertue that I never heard of any bathes in all the world. For he told me that they are of admirable efficacie to cure the sterilitie of women, and make those
that

that are barren, very fruitfull bearers of children. A matter verified and certainly confirmed by the experience of many women. The water of the bathes is mingled with great store of brimstone and a small quantity of alum, (as *Munster* affirmeth, from whom I deriue these few lines following concerning the vertue of the bathes) by meanes whereof it heateth and dryeth vp all noysome and cold humours. Also, it is good for those infirmities which proceede from the cold of the head, as the lethargie, the apoplexie, the diseases of the eares and eyes. It consumeth the fleame, heateth and dryeth vp the stomach, helpeth the digestiue faculty, openeth the obstructions of the liuer and spleene, asswageth the biting and fretting of the guts, appeaseth the paine of the members that proceedeth from cold, and to conclude, it cleanseth the skinne from spots and freckles. But it hurteth those that haue a hot and drie complexion, and such as are weakened with the consumption. But old folkes, of what sexe soeuer they are, reape no benefit by these bathes. A place that imparteth his vertue after a partiaall manner rather to the feminine then masculine kinde. And so finally I end this discourse of the Helueticall bathes of Hinderhoue with that elegant Elogium of *Poggius* the Florentine, in praise of the same, euen that it is a second Paradise, the seate of the Graces, the bosome of Loue, and the Theater of pleasure.

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*Thus much of the Helueticall bathes of Hinderhoue,
commonly called the bathes of Baden.*

I de-

I Departed from Hinderhoue about foure of the clocke in the afternoone the same Sunday, and about fixe of the clock returned to the foresaid Monastery of Kiningsfelden situate in that part of Switzerland which is called Ergouia, being accompanied with my learned associat of the same place, whom I haue before mentioned, who very kindly shewed me all the principall and most notable things of the Monastery. This place doth now belong to the noble City of Berna, the Church thereof being translated from Popery and superstitious vses to the true seruice and worship of God, where euery sunday there is a sermon preached by a learned Minister. This Monastery was first founded about the yeare 1408. by a certaine Empresse called *Elizabeth*, who was the daughter of *Meinbard* Earl of Tyrol and Goricia, and Duke of Carinthia, a woman much famous amongst the historians for finding out the mines of salt in the Town of Halles, near Gemunden in the higher Austria. Shee was wife, euen the only wife of *Albert* the Emperor and King of the Romans, vnto whom shee bare (as historians doe record) no lesse then one and twenty children. She imposed the name of Kiningsfelden (which is a Dutch word compounded of two more that doe signifie the Kingsfields) vpon the foresaid Monastery. The reason of which appellation was this. Because in the same place her husband *Albert*, aboue named was slaine betwixt the
the

the rivers of Arola and Rifus, by his nephew *John* Duke of Sueuia, and afterwards buried in this Monastery. But before I write any more of this Monastery I will relate a very notable history which I haue read in the third booke of *Munsters Cosmographie*, concerning the lamentable death of the said Emperour in this place, hoping that it will be very gratefull to any reader whatsoeuer to reade so memorable a matter as I will now report. The foresaid *John* being the Emperour's nephew by his eldest sonne *Rodolpb*, was lately come to a Princely estate by the death of his father, who was newly slaine in his chamber, and shortly after he beganne to play the scape-thrift, being much giuen to prodigall expences. Whereupon his grandfather restrained him from the managing of his estate, assigning the Dukedome of Sueuia which was now in his possession, to the administration of some principall Stewards that should haue the ouersight of his lands and reuenues, till he came to more maturity of yeares. And in the meane time maintained him in his owne Palace in a conuenient state, answerable to the degree of a young Prince. But *John* beganne to murmur against his grandfather for that he curbed him of his former liberty, and being impatient of these matters consulted with three Gentlemen more that were continually conuersant with the Emperour (for they were the principall Squiers of his body) how he might be reuenged vpon his grandfather. The names of these were

Rodolphus de Wart, Walterus de Essenbach, and Huldricus de Palma. It hapned vpon the eight day of May, *Anno* 1308. within a short space afterwards these *Catilines* had linked themselves together in this mischieuous league of conspiracy, that the Emperour, being in a merry humour at table where these foure sate, did put certaine garlands of roses vpon his sonnes head that sate at the same table. But these conspirators were so farre from being merry with the rest that they would not as much as eate any thing with them, but still ruminated vpon their diabolicall plot how they might compasse it to massacre the Emperour, which they prosecuted in this manner. The Emperour after he had dined took horse to ride towards the riuer Rhene, where he meant to take boate, and so to passe downe to the City of Rheinfelden. In his iourney he was accompanied with these foure only. When they were past a pretty way in their iourney, these lewd miscreants hauing the good Emperour alone by himselfe, *Rodolphus* said to his confederates how long shall we suffer this carkasse to ride? and so taking the horses bridle by the hand, when as the innocent Emperour rode on securely (as he thought) and familiarly talked vnto them accordingly to his wonted manner, Duke *Iohn* his nephew drew his poinado out of his sheath, and with the same gaue the Emperour the first blow vpon the necke, wherewith he strooke him downe from his horse. Next came *Huldricus de Palma*, and with his sawchon cloue his head and face afunder,

asunder, (ô most Cyclopicall villaine) and the other two stabbed and grieuously hackled his body with many wounds. So this was the most tragicall end of this worthy Emperour, that by the Historians is much commended for his heroicall vertues, after he had reigned ten yeares, and most valiantly fought twelue seuerall battels in the field, in all which he got a glorious victory of his enemies. But the Lady *Adraftia* (I meane the iust vengeance of God) pursued these impious blood suckers, according to that elegant speech of the Lyrick Poet.

*Rarò antecedentem scelestum
Deferuit pede pœna claudo.**

For all foure of them came to most lamentable ends. Duke *Iohn* that gaue the first blow; after he had liued a most vncouth and solitary life in the desert forrests and woods among the dens of wilde beastes, conueighed himselfe at length into Italy, where being sent by the Pope to the City of Pisa in Hetruria to the Emperour *Henry* the seuenth the successor of the foresaid Emperour *Albertus*, he was condemned to perpetuall imprisonment in the habit of an Eremitan Frier. *Huldricus de Palma* that cloue the Emperours head asunder, dyed miserably in a poore house in the City of Basil, his Castell being seised vpon by *Leopald* Duke of Austria, and diuided amongst his brothers, with all his other substance. *Rodolphus de Wart* after he had a long time hid himselfe, was at length detected with his man. Him-

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selfe

* Hora, lib. 3. Carmi. Od. 2.

selfe being tyed to a horses taile, was after a
 most ignominious maner drawen to execution,
 and all his members very cruelly broken with
 the torment of the wheele: so was his
 man also. And the last of them *Walterus*
de Essenbach, after he had liued a sheep-
 heardes life for the space of fīue and thirty
 yeares, at last dyed very obscurely. This
 worthy historie I haue thought good to pre-
 fixe before my ensuing discourse of this Mo-
 nastery of Kiningsfelden by way of introduc-
 tion thereunto; hauing taken occasion of this
 historicall narration, partly by meanes of the
 denomination of this place of Kiningsfelden,
 and partly for that the Emperors body was
 buried there by his foresaid wife; who ere-
 cted the Monastery for that purpose, and for
 a perpetuall monument of that most execra-
 ble villany committed by those foure cut-
 throates aboue named, euen in the yeare 1308,
 before mentioned. And again the next yeare
 following it was translated therchence to the
 City of Spira, where it was intombed with
 a most mournfull solemnity vpon the fourth
 day of September, next to his father *Rodol-
 phus Habspurgenfis* the Emperour, as I will
 hereafter report in my Obseruations of Spira.
 Therefore I will now returne againe to the
 foresaid Monastery. The abouesaid Empress:
 assigned this place for the habitation of Monks
 of the family of St. *Bennet*., and Nunnes of
 the order of St. *Clara*. Who although they
 liued apart in seuerall and distinct roomes of
 the

the Monastery, yet it is to be coniectured
 hat as fire and flaxe, when they meete to-
 ether, doe yeeld a flame; so these perhaps
 might sometimes haue some furtiue conuer-
 sation in hugger mugger, *si non callè, tamen*
mutè. A thing that hath estioones hapned
 in such Monasteries as are the receptacles of
 those promiscuous conuents of both sexes,
 monks and Nuns. The bodies of diuers roy-
 ll persons were buried in this Monastery, be-
 sides the Emperour *Albert*, whom I haue al-
 ready mentioned. Whereof the principall
 was the foresaid Empreffe *Elizabeth* foundresse
 of the house. Here also was buried *Agnes*,
 her owne daughter by the foresaid *Albert*,
 and the wife of *Andrew* King of Hungarie,
 who after the death of her husband hauing
 renounced the world, and consecrated her selfe
 wholly to a religious life, spent the remain-
 er of her daies, euen eight and forty yeares
 in the citie of Brooke neare adioyning to this
 Monastery, where at last shee was buried as
 haue already said. Likewise here was bu-
 yed that famous *Leopold*, the last of that name
 Duke of Austria, surnamed *gloria*, or *decus*
ulitiae, the glory of the military discipline;
 who was nephew to the Emperour *Albert* be-
 fore mentioned, and fourth sonne of *Albert*
 surnamed the *wise*, who intituled himselfe the
 first Exarch of Austria.

This *Leopold* about the yeare 1385. con-
 cluded a peace betwixt the house of Austria
 and the Confederates of Switzerland, with

an intent to abolish all manner of contention betwixt them. But shortly after this the hot broiles of wars began more fiercely by reason of certain tumults that rose betwixt the Prefects of the country and the Citizens of Lucerne: so that many of the confederate cities rose in armes against the Duke, who both assaulted and sacked certaine townes that the house of Austria laid claim unto. Whereupon the aduerse armies confronting each other in the field, the Confederates surprised the Dukes forces in the yeare 1386. Against the same yeare there was a fresh truce concluded betwixt them, which being shortly after violated, they mustred vp their forces once more on both sides that same yeare, and ioyned battell againe the second time neare to the towne of Sempach in Switzerland, the Duke hauing adioined vnto him the strength of many German Peeres and noble Personages, who aided him with the best power they were able. The Confederates vnderstanding that the Duke was approached neare to Sempach aforesaid, met him in a certaine vneuen place to his great disaduantage, where he and the rest of his Nobles being well horsed were constrained to alight from their horses, and abandon them. For they could stand them in no steed in that place, and so at length they came to hand strokes, and fought a most vehement skirmish on both sides. But the Duke and the Nobles being tired out with the extreme heat of the Sunne, and their
their

their long fight, were forced to give place to their enemies, so that they retired themselves backe toward their horses; but before they could come to them, they were so eagerly pursued by the Switzers, that they were almost all slain in that conflict: Duke Leopold himselfe lost his life; Otto, the Marquesse of Hochberg, Iohn Earle of Zollern, and many other Nobles of inferiour degree. After that the bodie of the Duke and of threescore of his Nobles were brought to his Monastery, where they were all buried. The monument of the Duke standeth in the bodie of the Church, being inclosed within an yron grate, where there is written his Dutch Epitaph following, which my chollasticall companion abovesaid copied out for me, and here I haue set downe the very same words, word for word, that he deliuered me, even these.

- In diesem grab ligend von unseren hochgeborenen verstarbte von Osterych, die Edlen Frauen und Herren.

Die hernach geschriben stond. Zum ersten frauw Elizabetha geborne von Kerudten Kunigs Albrechts von Rome gemachelt, der of der Hoffstat verlor yn leben. Demnach Agnes Iro dochter wylund Kinigin in Ungern. Ferner auch vnser gnediger Herr Herzog Lupold der Zu Sempach vorlor ynleben. 1336.

Hertzog Lupold der Alt, und frauw Catrina yn gemachall geborne von Saphoy. Un frauw Catrina

Catrina Iro tochter Herzogin von Lessin. Herzog Heinrich und fro Elizabeta syn gemacht geborne von Virnburg.

Herzog Friderich Kunig Friderichs der von Rome.

Fro Elizabeta Herzog in von Luttringen

Frauw Gutta Grauin von Ottingen Deren gedencken tbund.

The same in English.

In this graue are buried of our most excellent house of Austria, these Noble Ladies and Lords.

First, Lady Elizabeth of Kerndten, wife of Albertus King of the Romanes, which was slaine in his Palace.

Next, Agnes their daughter, sometimes Queene of Hungarie.

Item, our gracious Lord Leopold that lost his life at Sempach. 1386.

Duke Leopold the old, and Lady Katharina of Sauoy his wife, and Lady Katharina their daughter, Dutchesse of Lessin.

Also, Henry and Ladie Elizabeth of Virnburg his wife. Duke Fredericke sonne of Fredericke King of Rome.

Lady Elizabeth Dutchesse of Lorraine.

Lastly Lady Gutta Countesse of Ottingen, whom forget not in your praiers.

Morouer in the Quire of the same Church I saw the Dukes picture made in his armour vpon

on the wall with fourteene of his Peeres
 nted in armes also on the right hand of
 n, and thirteene more on the left hand. Be-
 es, they shewed me a certaine long wooden
 est in a high gallery, which the foresaid
 ke filled vp with halters, wherewith he
 ant to haue hanged the noblest Captaines,
 l other worthy persons of the Confederates.
 bserued a thing in the Cloyster of this
 nastery that moued no small commiseration
 me: which by reason of the rarenesse of
 example I will not let passe vnmentioned.
 Companion shewed me a certain old man
 lking alone by himselfe, who hauing beene
 m his youth till within these late yeares,
 earned man of singular gifts, & a most
 xcellent Schollar, was so much altdred now in
 decrepit age, that he had not only lost his
 mory, being vnable to remember his owne
 ne, (an accident that I haue read hath hap-
 l heretofore to two famous Orators, where-
 the one was *Messala Corvinus*, a noble Gen-
 man of Rome: the other *George Trapezun-*
 s, a learned Orator of Greece, and princi-
 l Secretary to one of the later Popes) but
 o was come to that most miserable state,
 t he could not discharge the necessities of
 ure after that ciuill and decent manner as
 er people do, but after a most loathsome
 l beastly fashion. Truly this man was a
 ost notable example to put euery learned
 n in mind of his humane frailty, and to
 ch many proud princicke scholars that are
 puffed

puffed vp with the opinion of their learning, to pull downe the high failes of their spirits, and to keepe the golden meane in the leuell of their thoughts, since God is able to make the learnedest and wisest man in the world not only a child againe in his declining yeares, but also such a kind of odious creature by depriving him of the vse of reason, and the light of vnderstanding, as doth equall the vnreasonable beastes of the field in a brutish filthinesse.

Thus much of the Monastery of Kiningsfelden.

FROM this Monastery I tooke my iourney to the city of Brooke, being about four furlongs beyond it, whither I came about 8 of the clocke in the euening, something applauding my selfe in a manner, and congratulating my owne good fortune and successe for that experience which I had gotten the same day by the sight of the citie of Baden, the Bathes of Hinderhoue, and the noble Monastery of Kinings-felden. This daies iourney was but small, no more then fixe English miles.

Of this citie I can say but little, because I came in late, and went away betime in the morning: Onely I vnderstood that it is all Protestant, consenting with the Tigurines in religion. Here I found the kindest host that I had in my whole voyage out of England.

I departed from Brooke about fixe of the clocke in the morning the nine and twentieth
of

August being Munday, and came about
en of the clocke in the evening to the Ci-
of Rheinfelden, this daies iourney being
enty English miles. I can say very lit-
of this Citie, because I made my abroad
re but a night, and departed thence
ime the next morning, euen about fixe
the clocke; onely one short note I will
ie of it, and no more. That the ancient
rledome of Rheinfelden deriued his deno-
nation from this citie, a famous Prince (of
om I haue often read,) being the last
rle thereof, namely *Rodolphus* Duke of Su-
a, vnto whom Pope *Gregory* the seuenth
t a golden crowne when he warred against
Emperour *Henry* the fourth, with this
morable (that I may not say prophane)
cription.

Petra dedit Petro, Petrus diadema Rodolpho.

bserved that it professed the popish religion,
d that it is sweetly watered by the Rhene.
out the townes end a little before I entred
e Citie, I obserued a great gallows supported
th three great pillars of free stone, neere
to which there was a wheele that serued
r the execution of murderers, the like
hereof I haue often seene in France, (as I
ue before mentioned) and many such in di-
rs other places of Switzerland.

I departed from Rheinfelden about fixe of
e clocke the next morning being Tuesday,
d the thirtieth day of August, and came to

Basil

Basil, fixe English miles beyond it, about six of the clocke. In this space I obserued great multitude of verie faire Vineyards planted on both sides of the Rhene.

My Obseruations of Basil.
in Latine Basilea.

THIS noble citie is situate in that most fertile territorie of Sungouia, heretofore called Sequania, bordering vpon the confines of Switzerland, which though it standeth not in the prouince of Heluetia, yet it is reputed one of the Heluetical Cities, both because it confineth vpon the frontiers of that country, and also for that it was incorporated into the confederation in the yeare 150 since which time it hath continually maintained her liberty maugre all her Enemies, and embraceth that popular gouernment that other cities doe. Who was the first founder of it I cannot certainly finde. For I haue not read it in any author. But I coniecture that it began to be built shortly after the dilapidations and ruines of the ancient Citie of * Augusta Rauracorum, which was built not far from this Citie by the same noble Roman Gentlemen

* This City or at least the *Rudera* thereof now remain as at this time called Augst.

gentleman that was the founder of the Citie of Lyons, *Munatius Plancus*, whom I haue before mentioned. The ruines of which Citie we shewed at this day as notable monuments of the antiquitie and beautie thereof, when it flourished in ancient times. From this Citie Augusta, was Basil also heretofore called Augusta Rauracorum. Truly it is very likely that the founders of this Citie of Basil first perceived much of the matter for the founding and beautifying of their Citie from the foresaid Augusta. In regard whereof the Citizens of Basil haue very lately erected a most beautifull statue of the foresaid *Munatius Plancus*, made of wood in his military ornaments, which I saw placed vpon a wooden pillar in the court of their Senate house, and honoured with a learned Elogium. *Munster* proueth out of the thirtieth booke of the histories of *Ammianus Marcellinus* that most learned soldier that serued vnder the Emperour *Iulian* the Apostate, that Basil was a flourishing and famous Citie in the time of those colleague Emperours *Gratian*, and *Valentinian*, about 382 yeares after Christles incarnation. As for the name of the Citie the authors doe something differ. For some will haue it called *Basilea quasi Psileia*, that is, a place of passage, because there was a common passage from one banke to the other in boats vpon the riuer Rhene, before the bridge was built for the vse of the Citie. But *Munster* saith that *Ammianus* aforesaid draweth the etymologic

logic of it from the Greeke word *Basileus* which signifieth a Kingdome, as being a royall and kingly Citie, fit for the residence of a Kings court. Surely it is exceeding sweetly situate, hauing on one side of the Rhene a pleasant plaine that yeeldeth great abundance of wine and corne, but especially corne; on the other side hils, in number three, whereon one part of the Citie standeth. Also the ayre of this City is esteemed as sweet and comfortable as in any Citie of the whole World, as a certaine English Gentleman told me that sojourned in the Vniuersity for learning sake at the time of my being there, who affirmed that it was the most delectable place for ayre that euer he liued in. Again, it is as finely watered as euer I saw a Citie, partly with goodly riuers, and partly with pleasant springs or fountaines that doe incessantly flow out of delicate conduits. The riuers are these, the Rhene, the Byrsa, and the Wiesa. The Rhene diuideth the Citie in the middest, and maketh two seuerall Cities, the greater and the lesser Basil: the greater being on the farther side of the Rhene vpon the foresaid hils, which Citie was esteemed heretofore a part of the territory of the Sequani, and a member of the French Kings dominion; the lesser on the other side vpon the plaine, which was euer reputed part of Germany. But at this day both the Cities are accounted within the compasse of the German precincts. But because I now speake of the diuision into two parts by
meanes

meanes of the riuer Rhene running betwixt them, I will mention a thing vnto thee, (gentle reader) out of my poore experience in trauell, that if thou meanest to see these countries thyselfe, thou maiest hereafter obserue this particular matter as well as I my selfe haue done already. The ancient Germanes and Heluetians obserued this rule in former times at the founding of their Cities, that when they laid the foundation of any Citie hard by any famous riuer, they built one part of it on one banke of the same riuer, and the other on the opposite banke. Which thing I haue seene with mine owne eyes in three Helueticall cities, namely, in Zurich, situate by the foresaid Limacus, Baden by the same riuer, and this citie of Basil by the Rhene; and the like I haue heard is to be seene in two more Heluetian Cities, namely *Lucerne*, vpon the riuer Vrsula, and *Solodure*, vpon the *Arola*. After the same manner also the Citie of Lyons in France, is built vpon the riuers of *Arar*, and *Rhodanus*, Paris vpon the *Sequana*, the City of *Vicenza* in Italy vpon the *Bacchilio*, and *Verona* vpon the *Athesis*. But the Cities of the other parts of Germany are not built thus, though they stand by goodly riuers; as *Heidelberg* by the *Neccar*, *Mentz* and *Colen* by the *Rhene*, *Nimmighen* by the *Wahalis*, *Confluence* by the *Mosella* and *Rhene* &c. euery one of them standing wholly vpon one banke. But to returne againe to the *Rhene*, by this Citie of *Basil*; these two

Cities, the greater and the lesser Basil are vni-
ted and conjoynd together by a woodden
bridge made ouer the riuer, which bridge is
a very base and meane thing, being compac-
ted together of many rough planks and vn-
euen peeces of timber that hang something
loose, so that a stranger being vnacquainted
with the way will be afraid to ride ouer it.
Yet by reason that it is of a conuenient
breadth, both horses and carts do passe se-
curely too and fro that way. I wondred to
see so base a bridge belonging to so faire a
Citie. But a learned Gentleman of the Vni-
uersity yeelded a good reason to me for the
same. For he tolde me that the citizens are
afraid of the Duke of Sauoies assaulting of
them, who if he should suddenly inuade
them, the lesser Citie in the plaine he may
perhaps take by force of armes, but they will
preuent him from comming to the greater
Citie on the hils by taking vp the bridge,
which they can doe in a moment, by reason
that the boords do so loosely hang together;
wheras if it were a strong bridge, they could
not dissolue it with so great expedition. I
will speake something also of the abouenamed
riuers Byrsa and Wiefsa. These are much in-
feriour to the Rhene in greatnesse, but very
commodious to the Citie. For the Byrsa
doth cary pretie boats wherein are brought
many necessaries to the Citie, as much tim-
ber that serueth for the building of their
houses, and wood for fuell to make fire in
their

their chimneies. This riuer springeth out of the famous mountaine Iura, mentioned by *Cæſar*, that diuideth the Heluetians from the Sequani, diſtant about one daies iourney from the City. The place where it riſeth being inhabited by French men, and paſſing well wooded, which is the reaſon that the riuer doth communicate ſuch ſtore of Wood to the Citie. The other riuer Wieſa ſpringeth out of a contrary place, out of the black wood which is called in Latine *nigra Sylua*, being a part of that famous wood Hercinia, mentioned by *Cæſar*. This riuer imparteth the ſame commodities to the Citie that the Byrſa doth and one more. For it yeeldeth great ſtore of fiſh, eſpecially trouts. As for the fountaines or publicke conduits of the Citie before mentioned, they are exceeding delectable and pleaſant to behold. For whereas there are many market places in the citie, theſe conduits are erected in euery ſeueral market place, which doe continually ſpout out water moſt pleaſantly, as thoſe of the citie of Brixia in Lombardie, which I haue before ſpoken of, but theſe are both fairer and pleaſanter then the Brixian conduits; a commodity that miniſtreth no ſmall ornament to the citie. For they are in number many, and very curiouſly built. Each of theſe two cities is walled about with very ancient and faire walles of a conuenient height, adorned with battlements that doe make a beautifull ſhew, eſpecially thoſe on the North ſide of

the greater Basil, being built vpon the very brinke of the banke of the Rhene. In the wals of both Cities are seuen gates, five in the greater Citie, and two in the lesser. Vpon the outward wal of the gatehouse of one of these foresaid gates, euen the same gate where I entred the greater Citie after I had passed the foresaid bridge, I saw the picture of an exceeding huge Gigantean Switzer, aduanced on horse-backe on the right hand of the gate. He is painted in his armour like a martiall Captaine with his banner displaid in his hand, wherein is represented a staffe which is the armes of Basil. He is pourtraied something lesse then those monstrous kinde of Giants that are written of in ancient histories, yet much greater (in my opinion) then the greatest man that is now to be found in the whole world. It is reported by the Citizens that there was heretofore a certaine Switzer of a bignesse correspondent to this picture. But I could find no man that could tell me the true historicall narration of the matter, though I was very inquisitiue of many. The streets of the Citie are very faire, and neatly kept: the priuate buildings beautifull, many of them being of a goodly height, foure stories high, and for the most part built with timber.

I was at their Councell or Senate house, which is like to be a very sumptuous building when it is once finished. For it was not thoroughly ended when I was there. Here I
saw

saw the statue of *Munatius Plancus*, of whom I haue before written.

The Churches of the Citie are in number eight, whereof foure are called Parish Churches, and the other foure Deacons Churches. The Cathedrall Church is dedicated to our Lady, and standeth in the greater Citie. A building of singular magnificence and beauty; the sight whereof and that passing variety of worthy monuments in the same gaue me such true content, that I must needs say I preferre it before the fairest Church I saw in Germany, though the Cathedral Churches of Strasbourg, Spires, Wormes, Mentz, and Colen, be greater; yet certainly for curiosity of architecture and exceeding decent keeping, the best of these is inferiour to this: only I except a part of the Church of Strasbourg, namely the Tower, which I will hereafter describe; for I attribute so much to the same, that I giue the superiority vnto it not onely of all those towers that I saw in my whole voyage, but also of all other towers whatsoever in Christendome, as I haue heard very learned and famous trauellers report that haue seene both that and the fairest towers of Europe. But to returne to this glorious and most elegant Church of Basil, the very Queene of all the German Churches that I saw, according as I haue before intitled our Lady Church at Amiens, of the French Churches; truly I extoll it so highly that I esteeme it the most beautifull Protestant Church that

euver I saw, sauing our two in London of *Paules*, and *Westminster*, which doe very little excell this in beauty (though something in greatnesse) if any thing at all. The body of it is garnished with two rowes of goodly pillars, fixe in a side. Also it is beautified with a very faire paire of Organs that are decked with passing curious wainscot worke, and a very sumptuous Pulpit adorned with a most excellent peece of workmanship of wainscot also. Likewise at the West end of the body there are two very stately rowes of seates made of wainscot with very exquisite workmanship, and most artificiall deuices in the same. Ouer the which are raised three curious borders, in the middle whereof which is aduanced to a very conuenient heighth, this impresse or inscription is written in golden letters vpon a blacke ground.

D. S.

*In Honorem
Summi Basiliensis
Magistratus
Veræ religionis assertoris,
Iuris iustitiæque defensoris,
quo ipsam loco
In Dei conspectu gratabunda
suspicit Ecclesia,
Eundem ipsi piâ deuotâque
obseruantia,
Summissè consecrare
voluit*

Truly

Truly I obserued euery thing in the body of this Church disposed in such a comely order, and so trimly kept, that it did euen tickle my soul with spirituall ioy to behold the same, and so I thinke it will euery zealous and godly Protestant, in so much that I did euen congratulate and applaude the religious industry of the Basilians. And I am perswaded that one godly prayer pronounced in this Church by a penitent and contrite-hearted Christian in the holy Congregation of the Citizens, to the omnipotent *Iehouah*, through the only mediation of his sonne Iesus Christ, is of more efficacy, and doth sooner penetrate into the ears of the Lord, then a centurie, yea a whole myriad of *Aue Maries* mumbled out vpon beads in that superstitious manner as I haue often scene at the glittering Altars of the Popish Churches. The Quire is very decently graced with many faire pillars, and the frontispice thereof maruailously adorned with gilt scutchins and armes of diuers royal and Princely Potentates. On the left hand of the body of the Church as you enter into the the Quire, I saw the Sepulcher of that thrise-famous *Erasmus Roterodamus*, that Phoenix of Christendome, and well deseruing man of the common-weale of learning, who was so delighted with the noble City of Basil, that he studied here many yeares together, being a great benefactor to the City as I wil hereafter mention, and at last finished his life in the same. His body lieth interred vnder

a flat stone, neare to the which is ere beautifull pillar of red marble about yardes high, (according to my estimation foot thicke, and an ell broad, at the whereof the effigies of his face is exp with this word *Terminus*, (by which in I think is meant that death is the end things) written vnder it in golden letter vnder the same this epitaph cut in letters also.

Christo Seruatori S.

Def. Erasmo Roterodamo viro omnibus modis Maximo, cuius incomparabilem in omni disciplinarum genere eruditionem pari coniunctam prudentiam posteri & admirabuntur, et predicabunt: Bonifacius Amerbachius, Hier. Frobenius, Nic. Episcopus hæredes, et nuncupati supremæ suæ voluntatis vindices, Patrono optimo, non memoriæ (quam immortalem sibi editis lucubrationibus comparauit, ijs tantisper dum orbis terrarum stabit, superfuturo, ac eruditis vbi-que gentium colloquuturo) sed corporis mortalis, quo reconditum sit, ergo, hoc saxum posuere. Mortuus est IIII.

Id. Iul. iam septuagenarius.

An. à Christo nato

M.D.xxxvi.

In the North side of the Quire I obserued the monument of the Empreſſe *Anna*, ypon the which her image is made at length with her young ſonne *Charles* hard by her within an yron grate, and in the wall adjoining I read this epitaph.

D. O. M. S.
Annæ Auguſtæ
Burchardi Comitis Houen-
burgenſis filiæ, Rodolphi
1. Imperatoris Auguſti, Comitis
Habſpurgenſis, &c. Coniugi, &
ſecundæ parenti Auſtriæ Prin-
cipum, Sereniſs. Alberti- 1. Imp. matri,
*vnâ cum Carolo * filiolo, Anno*
1289. 19. Martij hic ſepultæ.
S. P. Q. Baſilienſis, quum ſacram
hanc ædem nitori ſuo priſtino
reſtituendam curaret, hono-
ris ergo, circiter 316. poſt exequias Annos,
 H. M. L. P

At the Eaſt end of the Church are two faire Cloiſters, wherein I obſerued a little common-weale of worthy monuments, whereof ſome are auncient and ſome new. Certainly I neuer ſaw ſo many epitaphs together in one Church in all my life. For moſt of thoſe that haue beene erected of late yeares, being inſerted into the walles of the Cloyſter round about, are beautified both with ele-

**Munſter* ſaith in the life of *Rodolbus Habſpurgenſis*, that ſhee had another ſonne buried with her, namely *Hartmannus*, that was drowned in the riuer Rhene.

gant epitaphs, and with pretie little turned pillars of marble, or other faire kinde of stones, garnished with gilt scutchins, armes, and such like curious workes. In one of these Cloysters I saw these three epitaphs together, side by side, in one and the self same row, written in certaine convenient stones vpon the wall, and under the same as many seuerall flat tomb stones, vnder which the bodies of those famous men are interred that are nominated in the same epitaphs: The first of them was this.

Dum Iacobum Meierum
huius inclytæ vrbis
Consulem prudentis-
simum, consultissimum-
que, pietatis sanæ
cultorem, ac promo-
torem primum,
omnis honestatis,
quod in ipso fuit
instauratorem dili-
gentissimum, lapis
subjectus contegit.

Anno Salutis M. D. XXXII. F. F.

The second is this.

D. Io. Oecolampadius
professione Theolo-
gus, trium linguarum
peritissimus, author
Euangelicæ doctri-
næ in hac vrbe pri-
mus, et templi huius
verus Epus. Vt doc-

trinâ

trinâ, sic vitæ sanc-
timoniâ pollentissi-
mus, sub breue saxum
hoc reconditus iacet. *

The third this.

Domino Simoni Grynæo
almæ huius Academiæ,
rectori, et laude, et
memoriâ sempiternâ
ob linguarum Latinæ
Gracæ et Hebraicæ
peritiam, omnisque
phinz ad miraculum vs-
que cognitionem, ob
Theologiæ veræ sci-
entiam et vsum digno,
monumentum hoc dicatum est:

That which is omitted about the yeare of
his death, I will add my selfe. He dyed
Anno 1539. In one part of the other Cloyster
I saw these two epitaphs something neare to-
gether, the one of that famous man *Pantaleon*
written in golden letters in a faire stone, in-
serted into the wall directly ouer his tombe.

Trinuno
D. O. M. S.
Henrici Pantaleonis
Basil. Philos. et Medici Epita.
Disce tuam sortem quicunque hæc pelligis; istâ
exuviæ recubant Pantaleonis humo.

* Here he hath not expressed the yeare of his death, which
was 1531. shortly after *Zwinglius* was slaine in Switzerland.

Scin cuius, quem nec sacrae latuere Camoenae,
 qui potis in numerum cogere dulce melos.
 Clinicus, et rerum naturæ conscius omnis,
 doctus et in fastos didere gesta patrûm.
 Testis erit sacris physicis operata iuuentus,
 regia quâ Rhénus mœnia lambit aquis.
 Testis erit generosa armis quam vindice penna
 claravit scriptis Teutonis ora suis.
 Testis honos viuax, amplissima iura palati
 queis auxit Comitem Maximiliana manus.
 Longa æui series, trieteris et hebdomas annûm
 bis quina, aduersis intemerata malis.
 Lustra nouem physice, thalamus dena vnus et idem
 vendicat, et senâ bis quoque prole beat.
 Sic famæ, sic naturæ sat vixit, et huius
 pertæsus vitæ cessit in ætheream.
 Vixit an. lxxii. M. viii. d. xxii. ap. Ch. cId. Id.
 xcv. Martij iij.

The other of that learned Ciuilian *Franciscus Hotomannus*, which was erected about his tombe also, and written in golden letters with a deaths-head, and an houre-glasse ouer it.

Trinuno S.
 Franciscus Hotomannus
 ex ant. et nob.
 Hotomannorum famil. apud Siles.
 German. pop.
 Lutetiae Par. natus,
 Pius integerque iuris iustitiaeque
 Antistes,
 Ius C. Rom. Scrip. illustr.
 Valent. Cauar. et Auarici Bitur.
 ann. mult. docuit :
 De sum. reipub. consultus
 sap. respon.

Legation

Legation. German.
Sub Car. ix. Franc. Reg.

prosperè gest.
Patriam ob ciuil. bell.
spont. linqu.

In Germ. ceu patr. alt.
concess.

Principib. ob scient. ac prob.
acceptiss.

Basileæ Rauracorum
pub. damno luctuque
plac. fato funct.

B. A. L. X V. M. V. D. X X.

• A. c. 15. 15. XC. P. id. Feb.
10. F. amique Basileæ p.

gaine vnder the same I read this written
in a flat stone that couereth his bones.

Fran. Hotemanni
I. C.

Mortales exuuias
Tantisper asserundas,
dum

Christo iubente
Immortales exurgant,
Amici

Sub hoc saxo
deposuere.

Loco honoris ergo
Ab ædis curatorib.
liberal. concessio.

vix. an. lxiiij. Men. v. d. xx.
ob. prid. id Febr.
ann.

c 15. 15. X C.

Againe

Againe vpon the same stone these verses are
written.

Gallia progenuit, seruat Basilea sepulcrum,
Interitus expers nomen vbiq;e viget.
Hunc pietas tumulum, tumulum hunc Astrea tuetur
Astrea cultorem suum,
Cultoremque suum pietas post fata tuetur
Aduersa fata huic seculo.
Et si desertas gemebundâ voce querantur
Cultore priuatas suo:
Quin reditum ad superos iactatâ voce minantur,
Ni talis exemplum viri
Huius tu inspector tumuli, pietate sequaris,
Ni nos sequamur posteri.
Hoc ipse è tumulo clamat post fata superstes,
Hoc ipse mandat posthumis.

In another part of the same Cloyster
saw these three epitaphs together written
golden letters in the wall, with armes a
scutchins ouer them, directly ouer the bod
of the persons themselues.

The first of that famous *Cælius Secundus
Curio*, of whom I haue before spoken in
description of Turin.

Hospes haue, et discè
Non Cœlius heic,
Sed Cœlij *οῦμα*, imò *οῦμα*
Spiritus Christus habet.
Cætera nomen
veræ pietatis,
humanitatis,
singularis eruditionis,
prudentiæ,

in signis

inſignisq̃ue conſtantiaẽ,
 quum ~~om̃is~~ in*
 tunc verè erit
 Cœlius Secundus Curio.
 hoſpes ſi didiciſti,
 vale
 Reliquit æt. ſu. an. lxxvij.
 Sal. clō. lō. Lxix.
 A. D. viij. K. L. D. C. B.

The ſecond of one of his ſonnes.

Leoni
 Curioni Cœlij S. C. F.
 Religionis purioris cauſa
 cum parentib. exuli.
 nobili, integro,
 ſincero
 Peregrinationibus,
 Captiuit. laboribus
 attrito.
 An. Ch. M. D. C. I. die Octo. vi.
 æta. ſuæ. an. lxxv.
 extincto
 Coniux & liberi
 amoris & pie-
 tatis ergo
 H. M. P.

The third.

Cœlius Secundus Curio Auguſ-
 tino filio dulciſs. ſanc-
 tiſſque polyhitori ac fa-
 cundo Baſil. Scholæ Rhe-

The Word which is here wanting was Hebrew, which (I
 feſſe) I omitted, by reaſon that I am ignorant of the Language
 tori.

tori. cuius corpus helc cum
 I I I. fororib. lectiss. iacet,
 spiritus cum Christo: no-
 men immortal. lib. scriptis
 vjuit in terris. socio &
 hærede studiorum or-
 batus, dum reuiviscit po.
 vixit ann. **xxiix.**
 obijt an. Do. clb. Is. **lxvij.**
 die **xxiiii.**

Oet.

Huius ad exemplum iuvenes florentibus annis
 viuere ritè Deo discite, ritè mori.

Many other notable epitaphes I saw there, which the shortnesse of my aboade in Basil and the vrgent occasions of calling me away therehence would not permit me to write out, as of *Hierom Frobenius*, and *Michael Isingrius*, two famous printers of the citie, &c. But what is now wanting, I hope shall be hereafter supplied; for by Gods grace I will one day see Basil againe.

But one most elegant epitaph I will adde, which is to be found in this citie, and very memorable, both for the fame of the person vpon whome it was made, and the worthinesse of the Author that composed it. There was giuen me by a learned man, a student of the Vniuersitie (of whome I was inquisitive for the antiquities of the citie) this excellent epitaph which he told me is extant in a Church of the lesser Basil beyond the Rhene that belonged once to the Carthusian Monkes

Monkes, made vpon the death of that famous Ciuilian *Ludouicus Pontanus* a Roman borne, who died of the plague in this citie of Basil, *anno* 1439. at the time of the generall Councell celebrated here: the author hereof was *Æneas Syluius*, who was afterward Bishop of Rome (as I haue before written) by the name of *Pius Secundus*, the learnedst Pope that hath beene theie thousand yeares. The Epitaph is this

Si mille aut totidem rapuisses vsque virorum
 Pestis, adhuc poteram parcere læua tibi.
 V.uens quo nuquam fuerat præstantior alter,
 Extinctum potius reddis iniqua lues.
 Quem fletis leges, quem fletis iura, sacrique
 Nunc Canones: obiit, quem coluistis, herus.
 Hic vos ornârat, vestras, vbicunque fuerunt,
 Solverat ambages: nunc sine voce iacet.
 Heu voces, heu verba viri diuina, memori que
 Ingenium: quo vis nunc tua multa loco est?
 Heu Romane iaces, quo non Romanior vllus
 Antè fuit, quo nec fortè futurus erit.
 Te parer, & charus retur modò viuere frater,
 Heu quantos gemitus ille vel ille dabit?
 Te Roma atque omnis plorabit Etruria, teque
 Tota petet lachrymis Itala terra pijs.
 Te nunc Concilium, te nunc vlulatus vnum
 Ipsa quoque extinctum queritat Ecclesia.
 Heu vanas hominum mentes, heu pectora cæca,
 Cuique dies certum est fata dedisse suos.
 Et no, cû n superi statuent, veniemus ad illos,
 Nemo parùm vixit, cui bona vita fuit.

I was in their theological schoole which is
 at the south corner of the Church, vnto the
 X which

which you cannot passe but through the Quire. It is a very decent and comely place, but inferior to our Diuinity schoole of Oxford. At the upper end is a seate for the Diuinity reader to sitte in: and all the middle, from one end to the other is filled vp with very convenient seates for the hearers. The walles are decked with Hebrew, Greeke, and Latine, and Dutch sentences out of the Scriptures, and with the testimonies of those famous men of our reformed religion that haue been heretofore Readers in that place, as of *Andreas Carolostadius*, &c.

In this schoole I heard *Amandus Polanus* a Polensdorf, that famous Diuine and learned Writer reade a Diuinity Lecture, but his audience at that time was very small: I obserued a certaine forme of teaching at this lecture which I neuer noted in any place before that time. For he did often repeat eue-ry principall sentence of note, a matter very auaylable for the hearers memory: not vied by any publike professour of Oxford. The like custome I haue heard is obserued by the professours of many other Dutch Vniuersities, especially by those of Leyden in Holland. In this roome also it was my good fortune not only to see, but also to conuerse with in familiar discourse (to my great ioy and comfort) that admirable ornament of this Vniuersity *Ioannes Iacobus Grynæus* the sonne of the foresaid *Simon Grynæus* whose Epitaph I haue aboue written. A man of such speciall
marke

marke that he may be well called a second *lucampadius*; that is, a glittering lampe of Gods House. For he is a man famous over most of the Westerne Vniuersities of Christendome for his learned lucubrations and most solid workes of Diuinity, which are divulged to the world to the great benefit of Christs Church. As the Ecclesiasticall history of *Eusebius*, *Ruffinus*, *Socrates*, *Theodoret* he hath illustrated with a learned Chronographie. Also the workes of *Irenaeus* Bishop of Lyons, with arguments and obseruations of euery readers reading. An epitome of the Bible containing the arguments of the bookes and chapters of the olde Testament. A short interpretation of the psalmes 133. 110. 19. Also he hath written a commentary vpon the prophets *Haggai*, *Hababuc* & *Malachie*: a brief Chronology of the Euangelicall history: a Synopsiographie of sacred Theologie, according to the three formes of methode, synthesis, analysis, and definition. Vnto the which he hath added threescore Theses containing the principall heads of our religion. Likewise he hath written a synopsis of the history of man. And two hundred seuerall Theses disputed in his Vniuersity. A consolatory booke in the time of the pestilence. An excellent treatise to the Count *Palatine* of Rhene, *de Ecclesiastica Palingensia*, which I haue often read with great pleasure. All which workes have bene printed in this Citie. This worthy man continueth to this day a publike Diuinitie reader

of this Vniuersity. And at that time when I was there did begin to interprete the Genealogie of Christ out of the first chapter of St. *Mathews* gospell, as he himselfe tolde me. Hee is at this time betwixt seuenty and eighty yeares of age. They esteeme him in Basil an Imitator of *Erasmus* his phrase, as *Polanus* of *Cicero*. I found him very affable, and full of learned discourse and singular variety of matter, and so facil and plausible in his delivery, that me thinks that notable verse of *Homer* in praise of *Nestor* may be very properly spoken of him.

τὸ καὶ ἀπὸ γλώσσης μέλιτ' ὡς γλυκύνει ῥῆν' αὐδῆ

Which is thus incomparably well interpreted by *Cicero*: *Cuius ex ore melle dulcior fluebat ratio*. He tooke great pleasure in discourse of our English Vniuersities, and of the learned men of England in former times, as *Venerabilis Beda* (whom I haue before mentioned in my notes of Paris) and *Alcuinus* the schoolemaister of *Carolus Magnus*. And as he highly commended Queene *Elizabeth*, so our present King *Iames*.

I obserued one thing in the outside of the Cathedrall Church (whereof I haue before written) that I neuer noted in any other which although the reader perhaps will teeme but a meane thing and vnworthy mention, yet for the nouelty of the matter will speake of it: it is nothing else but tyle. A matter of rare curiosity. For

Chu

Church is so exquisitely tyed, that it maketh
 a wondrous faire shew a farr off: the tyles
 being made of many colours, blue, yellow,
 and red, and wrought by way of mosaic
 worke. In a little pretty greene yard or court
 walled about adioyning to this Church and
 neere to the Rhene, I saw the strangest Tree
 that euer I saw, being of the Latine called
Tilia, of the Dutchmen *Linde*, which stand-
 eth in the midst of the court, and spread-
 eth his boughs and limmes a great way forth
 in an equall compasse, at the least thirtie foote
 broad (in my opinion) every way. The boughs
 being supported with a great company of long
 poles to beare them vp the more orderly. I
 heard there is such another Tree in the Citty;
 but I saw it not. The like I saw standing in
 the high way within a few miles of the Citty
 of Heidelberg, but it is much inferiour to
 this. In the outside of the West end of
 the Church there is erected a goodly Statue
 of St. *George* on horseback, thrusting his
 launce into the throate of the Dragon. Like-
 wise I obserued at the West end of the Church
 a very plaine yard, which I therefore mention
 because in times past they were wont to cele-
 brate notable iustes and tournaments in this
 place about the beginning of Lent, vpon
 that day which we commonly call Shroue-
 Tuesday.

Amongst the rest, there was one famous
 meeting here (as a certaine learned Gentleman
 of the Vniuersity told mee, being also men-
 tioned

tioned by *Munster* in his description of *Basil* ypon the yeare 1376. At what time one of the Leopolds Duke of Austria, exercised himself at the aforesaid game, with many other great Peeres. This Tournament is something memorable, because at that time there was raised such a tumult amongst the Citizens, that the Duke was constrained to flie over the Rhene to the lesser Basil, with many of his Nobles, whereof some were taken prisoners, as *Rodolph* Earle of *Habsburg*, *Rodolph* Marquesse of *Hochberg*, &c. But at length the matter was pacified, after those Citizens that were the ring-leaders of the sedition, were executed for their malapertnesse.

The Vniuersitie is seated in the greater Citie, beeing first instituted by that learned Pope, *Pius secundus*, who was first called *Aeneas Sylvius* before his Papacie. It hapned that when he made his abode in this Citie, he was so exceedingly delighted with the situation thereof, that within a short space after, he made it a seminary of learning, endowing it with such priuiledges and liberties as *Bononia* in *Italie*, and other Vniuersities did enioy. His first grant he confirmed at *Man-tua*, in the yeare 1459. and the second yeare of his Popedome. The Colledges are but few, no more then two in number, beeing distinguished by the names of the higher and the lower Colledge, both which I visited. The lower was built by *Erasmus*, which he hath enriched with maintenance. The higher hath

no reuenewes, or very little to maintaine the same; so that the greatest part of Students are tabled in the Citie at their own charge.

In a certaine roome of *Erasmus* Colledge, I heard a very learned Greeke lecture read in one of *Homers* Iliads by Mr. *Zuinggerus*, the publike professour of the Greeke tongue, who was the sonne of that famous *Theodorus Zuinggerus*, a great Philosopher of this Vniuersity. Surely although the Academie be but small, yet it hath bred a great multitude of passing learned men within these three-score yeares of all principall faculties, especially Diuines, and many excellent Philosophers. For besides those famous men whose monuments and epitaphs I haue before mentioned, many worthy professours of learning haue spent their time in this noble Vniuersity, as in a most sure harbour and pleasant receptacle of all the Muses. As *Sebastian Munster*, *Conradus Lycosthenes*, *Henricus Glareanus*, *Hieronymus Gemusæus*, *Ioannes Amerbachius*, and his three learned sonnes, *Bonifacius*, *Bruno*, and *Basilus*, whereof the two later haue most learnedly illustrated the workes of Saint *Hierome*; *Gulielmus Gratarolus* whom I haue before mentioned in my description of *Bergomo*; *Sebastianus Brandus*, *Theodorus Zuingerus*, and many other excellent men, whose memory will euer liue in their learned workes.

Amongst other calamities that this Citie hath in former times sustained, as the sack-
ing of it by barbarous *Attila*, King of the
X 4 Hunnes,

Hunnes, and the burning of it afterward by the Hungarians in the time of *Lewes* the fourth Emperour of that name, there happened two notable earthquakes (as I both heard of a learned man in the Citie, and also read in *Munsters Cosmographie*) that did not a little ruinate the same. Whereof the first was in the yeare 1346. The second 1356. at what time most of the principall buildings of the Citie, both sacred and ciuill were vtterly shaken, and rooted out of their foundations, the Citizens by good fortune escaping with their liues by flight out of the Citie, yet one hundred of them were slaine with the fall of the houses. Moreouer the ruine of the buildings caused so great a fire by the collision of them together, as lasted many dayes, and destroyed both man and beast. A spectacle exceeding tragical. For the repaying of which ruines many came to Basil from some of the Cities of Alsatia and Heluetia, and within a short space well repeopled the Citie, and beautified it with many stately houses that they raised vp from the foundations. This Citie was heretofore Episcopal, the first Bishop thereof being one *Walanus* in the yeare 704. who liued in the time of *Pipin* King of France, the father of *Carolus Magnus*. And it was for the space of many yeares adorned with the residence of a Bishop, whose Palace was in the lesser Basil till the yeare 1365. one *Ioannes de Wan* an Italian; being the last Bishop; a man of that turbulent spirit

rit as vtterly ouerthrew the Bishopricke by his insolent behauiour.

Besides many other notable things that haue much enobled this stately Citie, these two are esteemed not the least, namely that famous * Counce'l that was celebrated and kept here *anno* 1431. vnder the Emperour *Sigismundus* and the Popes *Eugenius* the fourth, and *Felix* the fifth : and that notable art of printing, which hath these many yeares much flourished in this Citie, not so much for the excellency of the print (which indeed is no better here then in other Cities) as for the singular industrie and great labours of the Printers of the Citie (that haue bene as learned men as most of that faculty in Christendome) namely *Ioannes Operinus*, the two *Frobenii*, *Iohn* the father, and *Hierome* the sonne, *Michael Isingrius*, *Sebastian Henricpeter*, *Ioannes Heruagius*, *Nicolaus Episcopi*, *Ioannes Wolphi*, &c. Which worthy men haue taken as great paines to purge many ancient and learned authors both sacred and prophane from those manifold faults and errours which by the iniury of the times were crept into them, as *Hercules* did in times past in the cleansing of *Augeas* stable. Of those battels that haue beene waged neere to this Citie, I finde two aboue the rest most memorable : whereof the one was fought by *Iulius Caesar* against *Ari-*

* At this Conncell it was decreed that the authority of a generall Councell was greater then of the Pope.

ouis King of the Germanes, euen the last battel that was waged with him, at a place called St. *Apollinaris*, which was one Dutch mile from Basil, standing in the same side of the Rhene, which was heretofore accounted part of France: The other was waged neere to the Citie vpon the seuenth of September in the yeare 1444. betwixt the Armeniaci (so called from a certaine Earledome of *Aquitaine*, the Earle whereof was a great Commander in that Armie) vnder the conduct of *Ludouicus* Dolphin of France, who was afterward the eleuenth King of that name; and the Heluetians. Which battell is much the more memorable by reason of the vnequall number of the fighters. For three thousand of the Heluetians conquered twenty thousand of the French men. But so that all the Heluetians lost their liues in fight, in that manner as we reade the valiant Spartans did at the skirmish of Thermopylæ in Greece, when three hundred of them being conducted by their valiant Captaine *Leonidas*, opposing themselves with a few other Grecians against the huge armie of the Persians.

The men of this Citie weare great codpieces and ruffe bandes as the Tigurines do. Also they weare a strange kind of hat, wherein they differ from all other Switzers that I saw in Heluetia. It is made in the forme of a cap, very long crowned, whereof some are made of felt, and some of a kinde of stufte not vnlike to shagge in outward view. It hath

hath no brimmes at all, but a high flappe turned vp behind, which reacheth almost to the toppe of the hat, being lesser and lesser towards the toppe. This fashion is so common in the Citie, that not onely all the men generally doe weare it both Citizens and Academicks (in so much that *Amundus Polanius* wore the same in the Diuinity schoole) but also the women whatsoeuer, both yong and old. Moreouer their women, especially maides doe weare two such plaited rowles of haire ouer their shoulders wherein are twisted ribbons of diuers colours at the endes, as the women of Zurich. I obserued many women of this Citie to be as beautifull and faire as any I saw in all my trauels: but I will not attribute so much to them as to compare them with our English women, whom I iustly preferre, and that without any partialtie of affection, before any women that I saw in my trauels, for an elegant and most attractive natural beantie.

The diet in their principall Innes is passing good, especially at their Ordinaries. For the variety of meate and that of the better sort, it is so great that I haue not obserued the like in any place in my whole iourney sauing at Zurich. But indeede, it is something deare, no lesse then eight battes a meale, which are twenty pence of our money. They vse to sitte long at supper, euen an houre and a halt, at the least, or almost two houres. The first noble carowing that I saw in Germany was at
mine

mine Inne in Bafil. Where I saw the Germanes drink helter skelter very sociably, exempting my selfe from their liquid impositions as well as I could. It is 'their custome whensoever they drink to another, to see their glasse filled vp incontinently, (for therein they most commonly drinke) and then they deliuer it into the hand of him to whom they drinke, esteeming him a very curteous man that doth pledge the whole, according to the old verse:

Germanus mihi frater eris si pocula ficas.

But on the contrary side, they deeme that man, for a very rusticall and vsociable peasant, vtterly vnworthy of their company, that will not with reciprocal turnes mutually retaliate a health. And they verifie the olde speech *ἢ πῶς ἢ ἀπὸς*, that is, either drinke or be gon. For though they will not offer any villanie or iniury vnto him that refuseth to pledge him the whole, (which I haue often seene in England to my great grief yet they will so little regard him, that they will scarce vouchsafe to conuerse with him. Truly I haue heard Germany much dispraised for drunkenness before I saw it; but that vice reigneth no more there (that I could perceiue) then in other countries. For I saw no man drunk in any place of Germany, though I was in many goodly Cities, and in much notable company. I would God the imputation of that vice could not be almost as truly cast vpon mine owne nation as vpon Germany,

Germany. Besides I obserued that they impose not such an ineuitable necessity of drinking a whole health, especially those of the greater size, as many of our English gallants doe, a custome (in my opinion) most barbarous, and fitter to bee vsed amongst the rude Scythians and Gothes then ciuill Christians, yet so frequently practised in England, that I haue often most heartily wished it were clean abolished out of our land, as being no small blemish to so renowned and well gouerned a Kingdome, as England is.

It was my chance to heare very dismall and vnhappy newes in this city of my most learned and worthy countriman Mr. *Hugh Broughton*. For there was disperfed a fame for a little time about the Vniuersity that he had vtterly abandoned his religion, and inserted himselfe into the Iesuitical family at Mentz. But afterward I vnderstood that it was a very false and malicious tale. For when I came to Mentz I heard of all the particulars by a certaine English Priest liuing amongst the Iesuites, who told me that there hapned a certaine unlucky occasion of acquaintance betwixt *Nicholas Serrarius*, the Coryphæus of the Iesuites of that City and Mr. *Broughton*, which ministred the original matter of that scandalous rumour in many German Cities: but that he continued as vehement an aduersary against the Papisticall religion as euer he was. Thus at length I end my discourse of this renowned City and Vniuersity of Basil,

with

with the remembrance of my famous countryman Mr. *Broughton*, who for his exquisite skill in the sacred languages of the Hebrew, Chaldean, Syrian, and Greeke, hath purchased himselfe a great fame in some of the worthyest Cities and Vniuersities of Germany; the place of his abode being the noble Citie of Amsterdam in Holland, when I was in the Netherlands.

Thus much of Basil.

I Made my abode in Basil all Tuesday after nine of the clocke in the morning, all Wednesday being the one and thirtieth and last of August, and departed thence in a barke *secundo cursu* vpon the riuer Rhene betwixt five and sixe of the clocke in the morning the first day of September being Thursday, and came to the Citie of Strasbourg, which is foure score English miles beyond it, about eleuen of the clocke the next morning, being Friday, and the second day of September. By the way I passed by two Cities, both seated on the right hand of the Rhene, whereof the one is called Neobourg, the other Brisac. Both these are Papistical. The Thursday night it was my chaunce to lie about twenty miles on this side Strasbourg in my boate *sub dio* vpon a wadde of straw, hauing for my couerled the cold open aire which did not a little punish me: yet I comforted my selfe with the recordation of the old verse,

Dulcia

Dulcia non meruit qui non gustauit amara,
 hat I did not deserue the sweet iunkats of my
 little experience without some bitter pilles
 and hard brunts of aduerse fortune.

But before I come to the description of
 Strasbourg I will speake something of the
 Rhene, because at Basil where I first was im-
 arked vpon the same, it extendeth it selfe
 in a greater bredth then I could see before.
 This noble Rhene, being next to the Danu-
 sius, the fairest riuer of all Germany, which
 it disterminateth from France, deriueth his
 original spring from a certaine Mountaine of
 the Rheticall Alpes, called Adula, but a little
 way distant from the Citie of Curia aboue
 mentioned, which yeeldeth two seueral foun-
 taines, wherehence rise two riuers that meete
 together in one, about fiseEnglish miles aboue
 the said Curia, whereof one is called the first
 Rhene, the other the second. Betwixt these
 two fountaines and the spring of the Rhoda-
 nus, that I haue aboue spoken of in my des-
 cription of Lyons, there is interiected no lon-
 ger space then of three houres iourney, the
 high Mountaine Godard (which is commonly
 esteemed the highest of all the Alpine Moun-
 taines) deuiding them asunder. *Virgil* calleth
 this riuer *bicornis*: as

* *Extremique hominum Morini Rhenusque bicornis,*
 because it hath in a manner hornes, and those
 in number two, whose names are Lecca, and
 Wahalis. In which respect other Poets also

as well as he termed it *bicornis*. By these hornes are meant certayne armes as it were or secondary riuers deriued out of the same. For indeede in *Virgils* time it had two *cornua* only, which about the entrance of Holland, heretofore called Batauia, doe disgorge themselves partly into the riuer Mosa, and partly into the westerne Ocean. But within a few yeares after *Virgils* death it beganne to be called *tricornis* by the addition of a third riuer whose name is Isella. Which *Drusus* the brother of the Emperour *Tiberius*, at what time he leuied armes against the Germanes, conueighed out of the Rhene by the meanes of a large ditch that his Souldiers digged out of the maine land for the same purpose, to the end that he might obiekt the same as an *obex*, or a barre for repuling the violent inuasion of the Batauians, which were the people of the country, against him. *Iulius Cæsar* caused the portraiture of this riuer (as *Tranquillus* writeth in his life) to be made in gold, and presented in his triumph of France, as being the only riuer that deuided Germany and France, which he had with such great difficulty made subiect to the Romans: the like whereof he did of the famous riuer Rhodanus, as I haue before written in my Observations of Lyons. One most memorable and admirable thing I will report of this riuer, which I haue read in an eloquent Epistle of *Angelus Politianus*, sent to his friend *Iacobus*, Cardinal of Paue. A thing that he hath borrowed (as I coniecture) out of the booke
of

of *Cornelius Tacitus de Germanorum moribus*, which was this. The Rhene had in times past one more strange property then any riuer in the whole world, that I could either heare or reade of in any history whatsoeuer, sacred or prophane, that whensoeuer any infants were cast into his channell (a thing that hath sometimes hapned) if they were begotten out of lawfull wedlocke, the riuer as a iust reuenger of the mothers polluted bed would presently swallow it vp in his swift streame; but if he found them to be begotten in the honest and chaste couple of marriage, he would gently and quietly conueigh them vpon the toppe of the water, and restore them into the trembling handes of the wofull mother, yeelding safety vnto the silly babe as a most true testimony of the mothers impolluted chastity.

The end of my Obseruations of Switzerland.

*My Obseruations of some parts of high
Germanie*

SEing I am now come into Germanie I wil speake something of the boundes of the country, and their names together with their etymologies, that are very elegant. Also I will make some short mention of Alsatia, the name of the territory wherein Strasbourg standeth, and so anon descend to the de-
Y scription

scription of the City it selfe. Germanie is the largest region of all Europe, being diuided from France by the riuer Rhene, from Rhetia and Pannonia by the Danubius, from Sarmatia now called partly Polonia, partly Prussia, likewise from Dacia, (whereof the greatest part is now called Transyluania) by certaine mountaines. The other parts are bounded with the Ocean. This country had two names heretofore before it was called Germany, viz. *Teutonia* and *Alemannia*. *Teutonia* some will haue to be so called *quasi Tuisconia* from *Tuisco* the sonne of the Patriarch *Noah* by his wife *Arezia*, who after the generall inundation of the world, hauing all that vast country that lyeth betwixt the riuers *Tanais* and the *Rhene*, assigned vnto him by his father for a Kingdome to reigne in, came into these westerne parts of the world shortly after the deluge, and made his residence in some place neare to the *Rhene*. Others deriue it from one *Teutanes*, (which deriuation is the better in my opinion, and more answerable to the name of *Teutonia*) who was the Lord of this country after the death of King *Tuisco*. Likewise the name *Alemannia* hath foure etymologies. For some write that it taketh his denomination from *Almannus* the surname of *Hercules*, who (as that ancient Chaldæan authour *Berosus* writeth) did heretofore reigne in this country. Others say that it commeth from *Mannus* the sonne of the foresaid *Tuisco*. But the best and

and most elegant etymologie of all, is to deriue it (as some learned doe) from two German wordes which doe altogether agree with our English, euen from *All man*, as the people called *Marcomanni* (which are now those of Morauia) had their name from *Marck*, which signifieth the bound of a country, and the word *Man*. So that they which deduce the name of *Alemannia* from *All man* (as *Munster* doth) giue this reason for it, because the auncient Alemanes were very couragious and valiant men, yea they were *All men*: as when we in our English idiome doe commend a man for his valour, we sometimes say such a man is all courage, all spirit: so the *Aleman*, *quasi All man*, he is all valour, euery part of him is *viril*, manly, and couragious, no jot effeminate, which indeede was verified by their fortitude and manly cariage in their warres against the Romans. Though this etymologie be passing good and deserueth (in my opinion) to be most approued aboue all the rest, yet I perceiue that *Philip Melancthon*, speaking according to the opinion of other writers, affirmeth that the *Aleman* is so called *quasi Allerieyman*, a Dutch word, which signifieth a promiscuous multitude, which heretofore conioyned themselues together to recouer their liberty, by reason of the tyrannicall insolencies of the Roman Captaines. Againe I obserue in reading of histories the first mention of this word *Aleman*, in the historie of the Emperour *Valerius Probus*, who of the

Franci and *Alemanni* slew foure hundred thousand. The third name *Germania*, which is the moderne appellation of the country, hath as elegant an etymologie as *Alemannia*. For it is called *Germania* from the Latin word *Germanus*, which doth sometimes signifie a man natural brother both by Father and Mother, *quasi ex eodem germine natus*, one that issueth from the same stock, that is, one that springeth from one and the selfe same mothers belly. The reason of this etymologie is this: Because the auncient Germanes did with such a brotherly affection share dangers and fortunes of warre, that those which remained at home by applying themselues to the affaires of husbandry, maintayned the wiues and children of them that were gone into the warres for the common safety of their country: and againe those that had beene a yeare abroad in warfare, returned home into their country to exercise tillage and to nourish the families of those men that were pressed forth into the wars in their roome. Now though I doe in this place prefixe this discourse of the boundes and the auncient names of this country by way of an introduction to my ensuing description of the German cities, you must consider that this particular country on the farther banke of the Rhene where Basil, Strasbourg, Spira, Wormes, Mentz, &c. doe stand, was not heretofore in the time of the auncient Romanes, as *Iulius Cæsar*, *Drusus*, and other valiant Worthyes that conquered it, called

called Germany, (for all this long tract was deuided from Germany by the riuer Rhene, as I haue before said about the beginning of this discourse) but in those times it was euer esteemed for a part of Gallia, and so was reputed for the space of many hundred yeares after, till the time of the Emperour *Charlemaine* and his successors, and then it beganne to be called Germany as well as the other parts on the hither side or banke of the Rhene (which are indeed the true and ancient Germanie) since which time it hath continually retained the same name to this day. Hauing now spoken of the boundes and names of Germany, I will briefly mention this country wherein Strasbourg standeth, and so at length after so long a preamble (which I hope will not be irksome to a iudicious reader) relate the particulars of the Citie it selfe. The name of the country is Alsatia (as I haue aboue written) but commonly called in Dutch *Elsass*. It is deuided into two parts, the higher and the lower Alsatia: a territory very populous, frequented with goodly Cities and townes (whereof these are the chiefeſt, Strasbourg, Rubeaquum, commonly called Rufach, and Colmaria) enriched with precious mines of siluer, and is accounted so fertile a plot of ground that some doe not doubt to call it the garden of Germany. Heretofore it was called the lesser France, and that for the space of five hundred yeares. Afterward it was conuerted to a Landgrauiat, and for many yeares acknowledged

nowledged a Landgraue for the supreme Lord thereof, as the territorie of Haffia doth at this day, and as Thuringia did heretofore.

Thus much of the Bounds and diuers Names of Germanie, and of the territorie of Alsatia.

My Obseruations of Argentina or Argentoratum, commonly called Strasbourg the Metropolitan City of Alsatia.

SInce I came into England I found these verses following in praise of Strasbourg, and the famous tower of the Cathedrall Church, in a certaine elegant booke that a Gentleman a kinde Friend of mine, and my neighbour in my country of Somersetsshire, one Mr. George Sidenham, the sonne and heir of my right Worshipfull friend Sir Iohn Sidenham, very louingly communicated vnto me, which by reason of the elegancy thereof, I haue thought expedient to prefixe before my description of this noble City, hoping that they will be very pleasing to the learned Reader.

V*Rbs antiqua iacet (primi coluere Triboces)
Argentoratum, ripis contermina Rheni.
Diues opum, & nulli veterum virtute secunda,
Siue fidem spectes, & religionis honorem:
Siue forum, canosque Patres, sanctumque Senatum,
Iustitiæque decus: seu limina culta Lycei,
Insignesque*

*Insignesque viros : seu dure mœnia saxo
 Condita, & armatas aduersa in prælia vires,
 Marmoreasque domos, atque ardua tecta domorum,
 Hæc templum augustum, cœlataque turris in vrbe
 Vertice prospiciens altæ (mirabile dictu)
 Surgit, & excelsum caput inter nubila condit.
 Tota toreumatibus, pictisque excisa columnis,
 Tota patens luci, & leni persflabilis aurâ,
 Et cono insignis galeæ, & testudine circum
 Quadruplici septa, & nullo violabilis ictu.
 Prima solo posuit quondam fundamina duro.
 Steimbachia natus de gente Eruius, & omne
 Ad galeam duxit * opus, & testudine sepfit.
 Tempore quo imperij gessit Rodolphus habenas
 Habsburgus, Comitum Germanus origine Cæsar.
 Nunc illam multis seruantque fouentque minores
 Impensis, magnoque locant in honore, suosque
 Maiores hæc laude æquant. Nam fulmine tactam
 Sæpius immensi repararunt sumptibus æris.
 Iamque aded nuper, foribus quæ maxima templi
 Stant adyta austrinis, sociâ testudine iuncta,
 Excelsæ fabricam posuerunt pariete muri
 Intus ut exactas mortalibus indicet horas,
 Et Solis Lunæque vias, noctesque diesque,
 Et menses, fastosque in longum digerat æuū.
 Mirum opus ingenij, mirandæque arte paratum.
 Quale laboriferi nescisset radere tornus
 Praxitelis, Cœus nec depinxisset Apelles,
 Nec Polycletæus duxisset in ære caminus.
 Quale nec Ætnæis olim Telchines in antris,
 Nec rigidus Steropes, nec qui polit arma Tonanti*

* A fault but something tolerable.

*Mulciber æterna potuisset fingere massa.
 Quale nec hoc toto quisquam conspexit in orbe,
 Nec facile aspiciet, seu Gallica regna pererret,
 Seu totam Italiam lustrret, seu Teutonis orbem.
 Viribus ingenij superantem climata mundi
 Toties inuisat, seu Persica rura peragret,
 Siue adeat Libyen atque ultima littora Tbules.*

STrasbourg standeth in the lower Alsatia, and is situate in a very pleasant and delectable plaine about a quarter of an English mile distant from the Rhene, yet well watered with three other riuers, as the Kintzgus, the Illa, and the Bruschnus, whereof the last runneth through a part of the City; a place of such passing fatnesse and fertility (as a certaine English Merchant told me, called *Robert Kingman*, an Herefordshire man borne, but then commorant in Strasbourg with his whole family when I was there) that for amenity of situation and exceeding plenty of all things that the hart of man can wish for, it doth farre excell all the other Cities of the same territorie, though some of them are very faire, as Rubeaquum, Selestadium, Colmaria &c. in so much that when I did throughly contemplate the sweet champaignes, meadowes, lakes, vineyards, and gardens about the same, I said to my selfe that I might very iustly call the *circumiacent* plaine about this City *sumen Alsatiæ*, that is, the most principall and fruitfull place of all Alsatia, as *Flavius Vopiscus* an ancient historiographer did heretofore terme the

the fields of *Rosca*, neare to the City of *Bononia*, *frum Italia*. This part of the country with some other bordering places thereof was once inhabited by a kind of people called * *Triboces*, before such time as it was called *Alsatia*, wherehence it was called *Tribocum regio*. So ancient is this City that it is thought it may contend with any German City whatsoever for antiquity, saving those three that I have before mentioned, namely *Treurs*, *Zurich*, and *Solodurum*. Nay *Munster* doth not doubt to affirm (but speaking after other men) that it was built at the same time those Cities were, so that as the City of *Treurs* had her denomination from *Trebeta*, the sonne of *Ninus* King of the *Assyrians*: so was this city first called *Trebesburgum* (as the same *Munster* reporteth) or *Tyrasburgum* from the very same founder. And afterward by the changing or addition of some letters it was called *Strasburgum*. Againe there are others that attribute the change of the name from *Trebesburgum* to *Strasburgum* (as the foresaid author writeth) to the tyrannie of *Attila* King of the *Hunnes*, who after he had demolished this City with many other noble cities of Germany, did with such extreme furie deface the walles thereof, that he opened a free way and passage for all manner of people whatsoever promiscuously to enter the same; which accident gave occasion of the name *Strasbourg*, that is, a Ci-

* These are mentioned by *Cæsar*.

ty that yeeldeth a common way for all men to passe through: for *Straze* in the high Dutch signifieth a way. Also the same *Attila* imposed an other name vpon it, which it retained but a little while, viz *Polydopolis*, which signifieth as much as the former name *Strasbourg*. For it is composed of three Greeke wordes, πολλοι which signifieth many, and οδὸς a way, And πολις a City, that is, a City that a man may many wayes passe through. But the name *Argentina* was imposed vpon it from the Latin word *Argentum* that signifieth siluer, because when the City was subiect to the Roman Empire, some *Quæstor* in the behalfe of the Senate of Rome made his residence and kept his *Audit* in this City to gather vp all the rents and tributes due to the Romans in those parts, as being their gazophylacium, that is, a place where their checker-chamber was for the safe keeping of the Roman treasure, euen as Lyons was heretofore appointed a checker City for the Romans in the Prouince of France, where they had such another Officer assigned for the same purpose, I haue before written in my Observations of that Citie.

There are many goodly things in this renowned City that doe much beautifie the same. As the loftinesse of the building, the multitude of their houses, the beauty and spaciousnesse of their streetes, and the clean keeping thereof, the great frequency of people, their strong walles made of hard stone, and
adorned

adorned with stately battlements, diuers towers, strong bulwarkes, faire gates, mighty and deep trenches that are moated round about: and of those walles I obserued two seuerall, being by a conuenient space distant asunder, and each of them enuironed with a deepe ditch. Truly these double walles do much grace the Citie. But the principall things of all which do especially illustrate and garnish Strasbourg, are but two, which because they are the most matchlesse and incomparable fabrickes of all Christendome, no Citie whatsoeuer in all Europe yeelding the like, I will something particularly discourse thereof. These are the Tower of the Cathedral Church, and a Clocke within the Church. But before I speake of eyther of these I wil first make relation of their Church, because that is as it were the maine body, whereof these two are the principall; and sayrest members.

The Cathedrall Church is dedicated to our Lady, and commonly called the Minster of Strasbourg. It was first founded about the yeare 508. by *Clodoueus*, the first Christian King of France, who was the founder of the principal church of Zurich also, which is called by the name of Saint *Felix* and *Regula*, as I haue before said. At the entrance of the Church are three dores made of massie brasie, and decked with many historical matters of the old and new Testament, which are very curiously expressed in pretty little images ouer the same dores. Within the Church, about the

the west end of the body thereof, there is a faire paire of Organs that were new mending when I was there, and like to be passing beautifull when they are throughly ended. For the Citizens bestowed great charges in gilding of them. I obserued one thing in this Church that I neuer saw in any Church before, euen a Well in the South side of the body: the water whereof serueth for diuers vses, as to sprinkle the Church, to the end to keepe it cleane, also for the baptizing of their Children, &c. But this Church yeeldeth the superiority to the Cathedral Church of Basil, that I haue before so much commended (sauing only for the two foresaid matters which I will hereafter describe) for I could not perceiue as much as one monument in the whole Church. They haue a very religious exercise in this Church. For twise euery day in the weeke here is a sermon preached by a learned Diuine. The other Churches in the citie are sixe in number.

Hauing now spoken of the Church, I will next mention those two memorable things that I haue already named. But I will first begin with the Tower, in regard it is the fairest of the two. Surely the same is by many degrees the exquisitest peece of work for a Tower that euer I saw, as wel for the height, as for the rare curiosity of the architecture; so that neither France, Italy, nor any City in Switzerland or vast Germany, nor of any Province or Island whatsoeuer within the precincts of the Christian world can shew the like. It

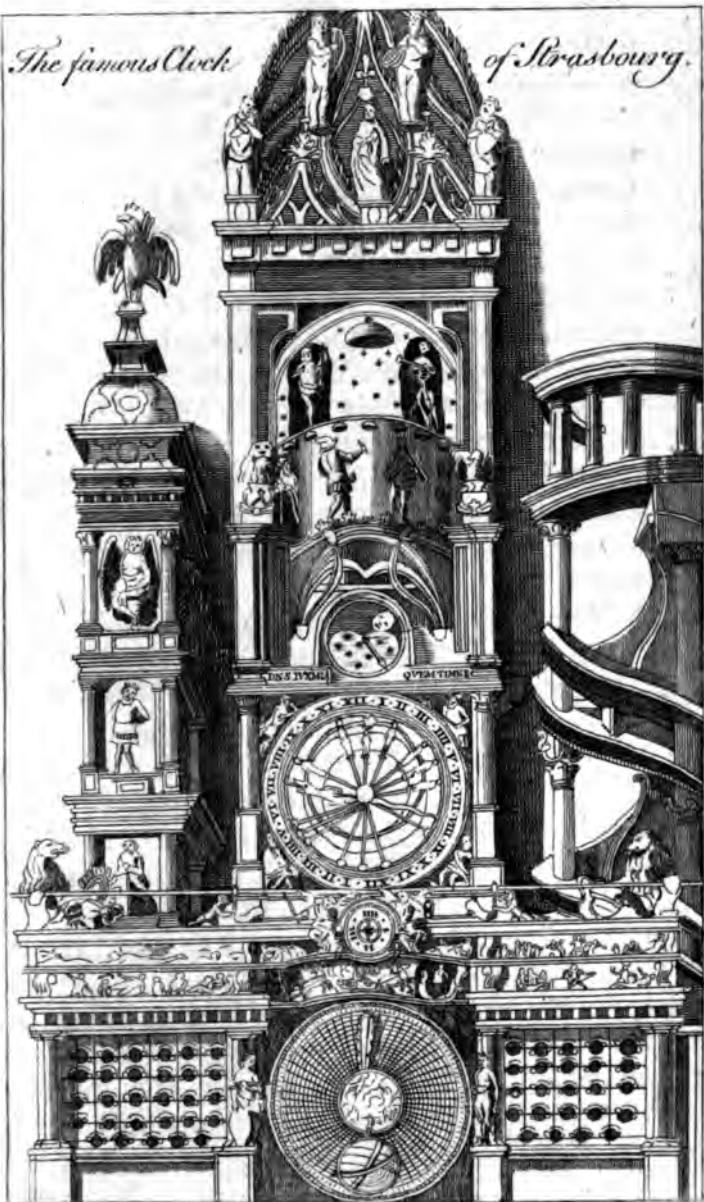
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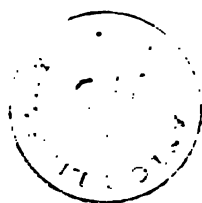
was begun in the yeare 1277. at what time *Rodolpb* Earle of Habsburg was Emperour of Germany, and was continually building for the space of eight and twenty yeares together, till it was brought to full perfection. The principall Architect was one *Eruinus* of Steinbach (as the Author of those excellent Hexameter verses which I haue prefixed before this description of Strasbourg, doth testifie) who contriued the whole modell of the worke himselfe, and was the chiefe Mason in the performing of this peerelesse Machine, which he raised from the very foundation to the toppe with square stones most artificially and rarely cut. The staires that leade vp to the tower, are made windingly, being distinguished with foure seuerall degrees, and where the thicknesse doth begin to be acuminated in a slender toppe, there are eight degrees more of those winding staires that rise aboue the first foure. The ball which standeth vpon the highest toppe of all, seemeth to those that are beneath vpon the ground, no greater then a bushel, yet the circumference thereof is so large, that it will well containe fve or sixe sufficient and stout men vpon the same. The manifold images, pinnacles, and most curious devices carued in stone that are erected round about the compasse of the Tower, are things of such singular beautie, that they are very admirable to behold, and such as will by reason of the rare nouelty of the worke, driue a stranger that is but a nouice into a very extatic

tasie of admiration. Also the altitude of it is so strange, that from the bottome to the toppe it is saide to containe five hundred seenty foure Geometrical foote; which much exceedeth the famous Italian Towers, as that of Cremona, which is esteemed the loftiest of all Italy, St. Markes of Venice, which although it be but two hundred eightie foote high, yet the Venetians doe account it a Tower of notable heighth, as indeed it seemeth to all those that come to Venice by Sea; likewise the slender tower of Vicenza, is very high: but they all are much inferiour to this vnmatchable tower of Strasbourg. Wherefore to conclude this discourse of this tower, I attribute so much vnto it, that I account it one of the principall wonders of Christendome.

The second notable thing is a Clock, (as I haue already spoken) which standeth at the South side of the Church neere to the dore. A true figure or representation wherof, made according to the forme it selfe as it standeth at this day in the Church I haue expressed in this place. Truly it is a fabricke so extraordinarily rare and artificial that I am confidently perswaded it is the most exquisite peece of worke of that kinde in all Europe. I thinke I should not commit any great errour if I should say in all the world: the bolder I am to affirme it, because I haue heard very famous trauellers (such as haue seene this Clocke and most of the principall things of Christendome) report the same. It was begun to be built in the
 yeare

The famous Clock of Strasbourg.





yeare 1571. in the moneth of Iune by a most excellent Architect & Mathematician of the Citie of Strasbourg, who was then aliue when I was there. His name is *Conradus Dasypodius*, once the ordinary professour of the Mathematicks in the Vniuersitie of this Citie: A man that for his excellent art may very fitly be called the Archimedes of Strasbourg; and it was ended about three yeares after, euen in the yeare 1574. in the same moneth of Iune, about the feast of Saint *Iohn* Baptist. This work contayneth by my estimation about fifty foote in heighth betwixt the bottome and the top; it is compassed in with three seuerall rayles, to the end to exclude all persons that none may approach neere it to disfigure any part of it, whereof the two outmost are made of timber, the third of yron about three yardes high. On the left hand of it there is a very ingenious and methodical obseruation for the knowing of the eclipses of the Sunne and Moone for thirty two yeares. At the toppe whereof is written in fair Roman letters

TYPI ECLIPSIUM
SOLIS ET LUNÆ
AD ANNOS XXXII.

On the same hand ascendeth a very faire architectonical Machine made of wainscot with great curiosity, the sides being adorned with pretty little pillers of marble of diuers colours, in which are three degrees, whereof each contayneth a faire Statue carued in wainscot; the first the Statue of *Vrania* one of the
nine

nine Muses, aboue which her name is written in golden letters, and by the sides these two words in the like golden letters, *Aritbmetica* & *Geometria*. The second, the picture of a certain King with a regall Scepter in his hand. But what King it is I know not. Aboue him is written *Daniel* 2. Cap. The last, is the picture of *Nicolaus Copernicus* that rare Astronomer, vnder whom this is written in faire Roman letters: *Nicolai Copernici vera effigies ex ipsius autographo depicta*. At the very toppe of this rowe or *series* of worke is erected a most excellent effigies of a Cocke which doth passing curiously represent the liuing shape of that vocal creature, and it croweth at certaine houres, yeelding as shrill and loud a voice as a naturall Cocke, yea and such a kinde of sound (which maketh it the more admirable) as counterfeyteth very neere the true voyce of that bird. The houres are eleuen of the clocke in the morning, and three in the afternoone. It was my chance to heare him at the third houre in the afternoone, whereat I wondered as much as I should haue done if I had seene that famous wooden Pigeon of *Architus Tarentinus* the Philosopher, (so much celebrated by the ancient Historians) flie in the ayre. On the right hand also of this goodly architecture there is another row of building correspondent to the foresaid in heighth, but differing from it in forme. For the principall part thereof consisteth of a paire of winding staires made of free stone, and most delicately composed.

posed. I could not perceiue for what vse they serue, so that I coniecture they are made especially for ornament. Againe in the middle worke betwixt these two notable rowes that I haue now described, is erected that incomparable fabrick wherein the Clocke standeth. At the lower end whereof, iust about the middle, I obserued the greatest astronomicall globe that euer I saw, which is supported with an artificial Pellican wounding his breast with his beake; wherewith they typically represent Christ, who was wounded for the saluation and redemption of the worlde: and about the middest goeth a compasse of brasse which is sustayned with very elegant little turned pillars. Opposite vnto which is a very large spheare beautified with many cunning conueighances and wittie inuentions. Directly aboue that standeth another orbe which with a needle (this is a mathematical terme signifying a certaine instrument about a clocke) pointeth at foure houres only that are figured at the foure corners thus: 1. 2. 3. 4. each figure at a feuerall corner. At the sides of the orbe two Angels are represented, whereof the one holdeth a mace in his hand, with which he striketh a brasen serpent euery houre, and hard by the same standeth a deaths head, finely resembled; the other an houre glasse, which he moueth likewise hourelly. Notable obiects tending to mortification. Both the lower endes of this middle engine are very excellently graced with the portraiture of two huge Lyons

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carued

carued in marble. This part of the third fabricke wherein standeth the clocke, is illustrated with many notable sentences of the holy Scripture written in Latin. As, *In principio creauit Deus cælum et terram.* Gene. 1 cap. *Omnis caro fænum,* Pet. 1. cap. 1. *Peccati stipendium mors est.* Rom. 6. *Dei donum vita æterna per Christum.* Rom. 6. *Ascendisti in altum, cepisti captiuitatem.* Psal. 68. Againe under the same are written these sentences in a lower degree: *Ecce ego creo cælos nouos et terram nouam.* Esaïæ 65. *Expergiscimini et lætamini qui habitatis in puluere.* Esa. 26. *Venite benedicti patris mei, possidete regnum vobis paratum.* *Discedite a me maledicti in ignem æternum.* Math. 25. Aboue these sentences diuers goodly armes are aduanced and beautified with fayre Scutchins. Vnder the same many curious pictures are drawne which present onely histories of the Bible. Again aboue that orbe which I haue already mentioned, there is erected an other orbe or spheare wherein are figured the houres distinguishing Time, and a great company of mathematicall conceits which doe decipher some of the most abstruse & secret mysteries of the noble science of Astronomy. Likewise an other Orbe standeth aboue this that I last spake of, within the which is expressed the figure of an halfe moone and many glittering starres set forth most gloriously in gold, and againe without are formed foure halfe moones and two full moones. Aboue the higher part of this Orbe this impresse is written: *Quæ est hæc tam illustris, similis auro-*
ra,

ra, pulchra ut Luna, pura ut Sol? At the sides of it beneath, this poelie is written, which is thus distributed: *Dominus lux mea*, on the left hand; and this on the right hand, *Quem timebo?* Also about the same Orbe I observed an other very exquisite device, even seven little pretty bells of brasse (as I conceived it) standing together in one ranke, and another little bell severally by it selfe about the rest. Within the same is contrived a certaine vacant or hollow place wherein stand certaine artificial men, so ingeniously made that I have not scene the like. These doe come forth at every quarter of an houre with a very delightfull and pleasant grace, holding small banners in their hands wherewith they strike these foresaid bells, every one in order *alternis vicibus*, and supply each other with a pretty diligence and *decorum* in this quarterly function. Under the place where these two men doe strike those foresaid bells, these two sacred Emblemes are written: *Ecclesia Christi exulans*: And, *Serpens antiquus Antichristus*. The highest toppe of this fabricke is framed with such surpassing curiolitie that it yeeldeth a wonderfull ornament to the whole engine, having many excellent little portraictures and fine devices contrived therein of free stone, and garnished with borders and workes of singular art. Moreouer the corners of this middle worke are decked with very beautifull little pillars of ash-coloured marble, whereof there stand two in a place, those above square, those beneath round. Thus have I some-

thing superficially described vnto thee this famous Clocke of Strasbourg, being the Phoenix of al the clocks of Christendom. For it doth as far excel al other Clocks that euer I saw before, as that of the Piazza of St *Marks* in Venice, which I haue already mentioned, that of Middelborough in Zeland which I afterward saw, and all others generally, as farre (I say) as a fayre yong Lady of the age of eighteen yeares, that hath beene very elegantly brought vp in the trimming of her beauty, doth a homely and course trull of the Countrie, or a rich orient pearle a meane peece of amber.

But I am sorry I haue not made that particular relation thereof as that excellent fabricke doth deserue. For these few obseruations which I haue written of it I gathered in little more than halfe an houre, where I had no mans assistance to instruct me in the principall things that I doubted off, determining then to make a full description of those particulars that I haue expressed in the effigies thereof, had I not been barred of opportunity by the Sextin that at that time that I was in the midst of my curious suruay of the same, was to shut vp the Church dores. Howbeit I wish that that little which I haue written of it (if it should happen to be read by any of the wealthy Citizens of London) may bee an encouragement to some wealthy Fraternity to erect the like in Paules Church, or some other notable Church of London for the better ornament

namement of the Metropolitan Citie of our famous Island of great Britaine. A thing that I heartily wish I may one day see come to passe. Hauing therefore now ended this discourse of the Clocke (whereof I wish all English Gentlemen that determine hereafter to see Strasbourg, to take an exact view, as a matter most worthy of their curious obseruation) I will returne to the relation of some other memorable things of this Citie.

The Armourie of Strasbourg, which it was not my good fortune to see, was reported vnto me by a Gentleman of the Vniuersity to be a most worthy and beautifull place, furnished with such admirable variety of all manner of munition fit for warre-fare, that no Citie of all Germany can shew a fairer, sauing only Dresden in Saxony where the Duke keepeth his Court.

Thus much of the Clocke of Strasbourg.

MAny of the buildings of Strasbourg are very faire and of a goodly heighth, foure stories high, especially their publique houses, as their Councell house, &c. But the greater part of their houses are built with timber. This thing I especially obserued in the houses of Strasbourg, which I noted else where in diuers other cities of Germany both before I came thither and afterward, as in Basil, Mentz, Heidelberg, Spira, &c. that both the endes of their houses doe rise with battlements, and a great many of these houses of Strasbourg I saw
Z 3
built

built in that manner that not only the endes, but also the sides are garnished with battlements, a forme of building much affected by the Germans, and indeede it giueth no small grace and ornament to the house. Here also I obserued one of the fairest shambles that I saw in all my trauels. In the front of one of the citizens houses I saw fiftene of the first Roman Emperours very galantly painted.

There is in this City a Vniuersity, but a very obscure and meane thing, nothing answerable to the maiesty of so beautiful a City. For it hath but one Colledge, which I visited, being both for building and maintenance one of the poorest Colledges that euer I saw, in so much that I cannot report any memorable thing of it, only it hath a pretty Cloister belonging vnto it.

I obserued that some of the women of this City do vse that fashion of plaiting their haire in two long locks hanging downe ouer their shoulders, as before in Zurich and Basil. But it is not a quarter so much vsed here as in Basil. As for those strange kinde of caps that the women promiscuously with the men doe weare in Basil (as I haue before said) none of them are vsed here, but most of the women, especially their Matrons, doe weare very broad caps made of cloth, and furred, and many of them blacke veluet caps of as great a bredth.

The battels that haue been fought in former times neare Stralsbourg haue not a little famoused the
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the citie. For here fought the Emperour *Ir-
lian* the Apostata about the yeare 360. with the
Allemanne forces, at what time eight of the
Allemanne Kings hauing vnited their power to-
gether, conueighed their armies ouer the Rhene,
and incountred the Emperour in this place, but
with very unfortunate successe. For the Romans
got the victory of the Allemannes, and tooke
their corpulent King *Cbondomarius* prisoner in
battell. Againe about the space of twenty
yeares after that ouerthrow, the Emperor *Gra-
tian* slew no lesse than thirty thousand Ale-
mannes neare this City. Also the Emperour
Philip that succeeded *Henry* the sixth, made
warre against Straßbourg about the yeare 1200.
and at last surprized the same by force of armes.

It was first conuerted to Christianity in the
time of the Emperour *Nero* by the preaching
of St. *Maternus* one of the Disciples of Saint
Peter the Apostle, who was assisted in that
holy worke by his two companions *Valerius*
and *Eucharius*. But not long after that it re-
nounced the Christian religion, till the Bishops
of the City of Mets reconciled them again
vnto Christ, in regard whereof the City con-
tinued a long time vnder the Diocesse of the
Bishop of Mets. But at last *Dagobert* King
of France created one *Amandus*, a holy man of
Aquitanie, Bishop of Straßbourg about the
yeare 630. and instituted a goodly Bishoprick
in the City, being then a member of the
Kingdome of France (as I haue before said)

which he endowed with most ample rents and and reuenewes. Euer since which time the City hath had a Bishop of her owne, the seat of the present Bishop being the antient towne of Taberna commonly called Zaberna in Alsatia; where the Bishops of Straßbourg haue these many yeares made their residence.

The gouernement of Straßbourg hath beene often changed. For it was first subiect to the Lords of the City of Treuirs; after that to the Roman Empire, to whom it was tributarie for the space of five hundred yeares till the time of the inclination thereof: this City being the seate of residence for the Roman Lieutenant that was first constituted here by *Julius Cæsar* himselfe, and commonly called *Comes Argentoratensis*, who resided here with a garrison of Souldiers for the defence of the City against the Germans, hauing the administration of al that tract of Alsatia vnder the people of Rome, yet his authority was subiect to a superior Roman Gentleman that was resident in Mentz, who was commonly called *Dux Moguntinus*. Thirdly to the French men, especially in the time of their King *Dagobert*. But in proceſse of time it came into the hands of the German Emperors, from whose iurisdiction being afterward in a manner exempted, it doth at this day enioy full libertie, a golden peace, and tranquillitie of estate, being gouerned after a most excellent aristocraticall forme of common-weale, the particulars whereof I cannot as yet report vnto
the.

hee, because I spent so little time in the City, so more than one whole day, that I was not able to informe my selfe so fully in their government as I wished to haue done.

The religion of the City is the same that the reformed Churches of Germanie do embrace, which it hath euer most constantly professed vnto this day since the maine reformation begunne in Germanie shortly after *Martin Luthers* oppugning of the venall indulgences in the Vniuersitie of Wittemberg. The principall instaurators of the Euangelical doctrine in the city were those valiant champions of Iesus Christ *Martin Bucer*, *Wolfgangus Fabricius Capito*, and *Gaspard Hedio*. Whereof the two last died in this City, and were here buried. But the present religion professed among them is not altogether conformable vnto ours in England. For they embrace the Lutheran doctrine, wherein they differ something from our Church of England, as in the *omni*-presence of Christ, the consubstantiation, &c.

Besides many other learned men of great note, fise most worthy ornaments of learning hath this famous citie bred, with remembrance of whom I will end my description of Strasbourg. These fise were *Ioannes Sturmius*, *Ioannes Sleidanus*, *Iacobus Miccyllus*, *Ioannes Guinterius*, and *Ioannes Piscator*: which haue much ennobled this City by their rare learning, The first partly by his honorable Ambassages vndertaken for the common-weale of Strasbourg to di-
uers

ners forraine States, hauing spent nine years amongst them: and partly by his excellent works, being as sweet a Ciceronian as any Vniuersity of Christendome did yeeld. The second by his manifold learned bookes, especially by that historie worthy of immortall praise digested into fixe and twenty bookes (commonly called his Commentaries) which he wrote concerning the state of religion in Germanie, and those memorable accidents that hapned in the Empire after the Coronation of *Carolus Quintus*: both these men died in Strasbourg, and doe there lie buried. The third hath written many excellent workes of great learning, which have purchased him immortality of fame. The fourth is *Ioannes Guinterius*, borne in the town of Andernach, situate by the Rhene, who hath consecrated his name to posteritie as well as the rest by his learned writings. He was a notable Physition, and learned Greeke reader in the Vniuersity of this City: he also died in this City, and was here buried, The fifth and last *Ioannes Piscator* (who when I was in Germanie was aliue, and flourished with great fame of learning in the citie of Herborne, where he was publike reader of Diuinity) hath as much famoused this noble Citie with his learned lucubrations as any of the foresaid writers, being such solid workes of Diuinitie as haue exceedingly profited those members of Christs Church which doe embrace the reformed religion.

Thus much of Strasbourg.

I re-

I Remained in Strasbourg all Friday after eleuen of the clock in the morning, and departed therehence the Saturday following, being the third day of September, about eleuen of the clocke in the morning. A little beyond the townes end of Strasbourg I passed a wooden bridge made ouer the Rhene that was a thousand four score and fixe paces long. For I paced it. The longest bridge that euer I passed. But it is nothing faire. For the boordes and planks are verie rudely compacted together. At one end thereof there is erected a little house, where a certaine officer of the city dwelleth, that remayneth continually there at the receipt of custome to receiue money of euery stranger that passeth that way for the maintenance of the bridge; the common pay being something lesse then our English farthing.

About fixe of the clocke in the afternoone I came to a Protestant towne called Litenawe, where I lay that night. This towne is about sixteen English miles distant from Strasbourg.

But because I will from henceforth cease to vse that often repetition of this word English in the computation of the German miles, I will exclude that word hereafter, and put downe mile only: whereby I vnderstand the English mile, as much as if I did expresse the worde. For I am desirous to reduce the computation of the long Dutch miles to our English account. My reason is, because I haue already cast vp the generall summe of all the miles betwixt the

the place where I was borne in Somersethire, and the Citie of Venice, and that according to our English miles : so likewise I determine after I come to the end of Germanie, or arrive at London, to cast vp the number of al the miles betwixt Venice and my country according to our ordinarie miles of England. But because a man cannot altogether so precisely and exactly reduce the German miles to our English, as to say the space between two such Cities or townes containeth iust so many English miles, neither more nor lesse : I doe therefore aime and giue the nearest coniecture that I can by the tracing of their ground. For this is my generall rule, to reduce an Heluetian mile which is the longest of all the German miles, to fise English, being in some places of Switzerland as much as fixe of our miles : euery mile betwixt the Cities of Strasbourg and Mentz to foure English, those in that space being called the middle German miles, which are afterward almost as great in all that space betwixt the said Citie of Mentz and Colen. And finally those of the Netherlands which beginne at the City of Colen, and are commonly esteemed the least miles of Germanie, to three English.

I departed from the foresaid Litenawe a little after seuen of the clock in the morning the next day being Sunday, and came to the City of Baden the Metropolis of the Marquissate of Baden, about foure of the clocke in the afternoone. This dayes iourney was sixteen

teene miles. I found almost as great difficulty in finding out this Baden, so famous for her bathes, as I did when I went to the bathes of Hinderhoue near the higher Baden, as I haue before mentioned. For by the way I had this mischance, that whereas I passed all the way betwixt these two places in woods and vast deserts, glancing sometimes by meere chance vpon some poore hamlet, I found the waies to be so exceeding intricate, that after I had wandered almost three miles about the wood alone by my selfe, at length to my great discontent I returned to a village where I had beene about two houres before. So that I was for the time in a kind of irremeable labyrinth, not knowing how to extricate my selfe out of it, till at the last an honest clowne that dwelt thereabout in the country, brought me into the right way, and gaue me such certaine directions, that after that time I missed my way no more betwixt that and Baden.

About a mile and halfe on this side Baden I obserued a solitarie Monasterie situate in a wood: being desirous to see it I went to the place, and craued to enter into it, but I could not by any meanes obtayne accesse into the house: but one of the Friers (for here dwell fise Franciscans of the Mendicant familie) to the end to giue me some kinde of recompence and amends for my repulse, like a very good fellow bestowed vpon me a profound draught of good Rhenish wine, which gaue great refection to my barking stomache. A
courtesie

courtesie that I neither craued nor expected. Also he told me that their fraternity was much infested by the Lutheran faction of the country. As I departed therehence towards Baden I met one of the foresaid five riding homeward, who immediately returned againe, and hauing ouertaken me he discovered his griefe vnto me after a very pensue and disconsolate manner. For he told me that he had lost his *Breuiarium*, and asked me whether I had found any such booke. This *Breuiarium* is a certaine kinde of Popish booke containing prayers to their Saints and other holy meditations, which Priests and Friers doe as frequently vse as we Protestants doe the *Bible*. The first of them that I saw was in Venice. At last the Frier, after very diligent seeking, hauing found his precious jewell, returned home once more, and when he met me, told me with a chearefull countenance and mery heart that he had found that for the which he had before so much deiected his spirits.

- “ One notable accident happened vnto me in my way a little before I came to this Monastery and the citie of Baden, of which I will here make mention before I write any thing of Baden. It was my chance to meete two clownes, commonly called Boores, who because they went in ragged cloathes, strooke no small terrour into me; and by so much the more I was afraid of them, by how much the more I found them armed with weapons, my selfe being altogether vnarmed, having no
 weapon

weapon at all about me but onely a knife. Whereupon fearing least they would eyther haue cut my throate, or haue robbed me of my gold that was quilted in my ierkin, or haue stripped me of my clothes, which they would haue found but a poore bootie. For my clothes being but a threed-bare fustian case were so meane (my cloake onely excepted) that the Boores could not haue made an ordinary supper with the money for which they should haue sold them; fearing (I say) some ensuing danger, I vndertooke such a politike and subtile action as I neuer did before in all my life. For a little before I mette them, I put off my hat very curteously vnto them, holding it a pretty while in my hand, and very humbly (like a Mendicant Frier) begged some money of them (as I haue something declared in the front of my booke) in a language that they did but poorely understand, euen the Latin, expressing my minde vnto them by such gestures and signes, that they well knew what I craued of them: and so by this begging insinuation I both preferued my selfe secure & free from the violence of the clownes, and withall obtained that of them which I neither wanted or expected. For they gaue me so much of their tinne money called fenies (as poore as they were) as paid for halfe my supper that night at Baden, euen foure pence halfe-peny.

My

My Obseruations of Baden.

THIS Citie is called the lower Baden, in respect of the higher Baden of Switzerland that I haue already described: both which are about 140 miles distant asunder. It is but little, being seated on the side of a hill, well walled, and hath no more then two Churches, whereof one is within the walles; adioyning to their Market place, being dedicated to Saint *Peter* and *Paul*, and was built by their first Marquesse, as a learned man of the Citie told me. The other standeth without the walles. The Citie is inuironed round about with hills greatly replenished with wood. It is the capitall Citie of the countrie where it standeth, which taketh her denomination from this citie, being called the Marquisat of Baden. For there is a Marquesse of this citie, and of the whole territorie belonging to the Marquisat, who is a soueraigne Prince of great power and authority. Sometime he keepeth his Court in this citie, as in the winter time; the Palace of his residence beeing a very sumptuous and Princely building. But all the Sommer time he is most commonly resident partly at the towne of Turlowe a principall member of his Dominion and Principality, whereof I will hereafter make relation; and partly at his stately Castell of Milberg which is about foure miles distant from the foresaid Turlowe. Also in former times their Prince was wont to keepe his Court in a certain

taine ancient Castell of great strength that I saw eastward standing vpon the side of a hill, and distant some halfe mile from the citie. A place of great antiquity.

The Marquissate of this Citie and the circumiacent territorie was first instituted by the Emperour *Barbarossa*, about the yeare of our Lord 1153. who created one *Hermannus*, an Italian Nobleman of the citie of Verona, and a kinsman of his, the first Marquesse. A higher dignity then his predecessours of that country enioyed, who intituled themselves no more then Earles of Baden. The said *Hermannus* enlarged this princely title by the addition of another Marquissate, namely that of Hochberg in Brisgopia, not farre from the citie of Friburg, both which Marquissates he attained vnto by the marriage of a certaine German Countesse whose name was *Iudith*. Since which time all the succeeding Princes of Baden haue euer stiled themselves Marquesses of Baden & Hochberg, to the present Prince *Frederick* now liuing. This Prince is a Protestant, but of the Lutheran religion. A man that granteth full liberty of conscience to those his subjects that wil not be reclaimed from the Popish religion; so that he suffereth Masses, and such other Papistical ceremonies in this citie of Baden, (which I vnderstood to be wholly Popish) without any such restraint as other German Princes doe vse, especially the Count Palatine of Rhene & the Landgraue of Cassia, who (as I haue heard) do not

permit any exercise of the Romish Religion in any part of their Dominions.

But hauing thus far digressed from my discourse of Baden, vpon the occasion of mentioning the first institution of the Marquifate & the religion of the present Prince, I will now returne to the description of the city. There is one thing that maketh this citie very famous, namely the Bathes, which are of great antiquity. For authors doe write that they were found out in the time of *Marcus Antoninus*, surnamed *Philosopbus*, the seuenteenth Emperour of Rome, about the yeare of our Lord 160. who was so delighted with the bathes of this place that he built the citie for their sakes. Truly they are very admirable for two respects. First for the heate. Secondly for the multitude. As for the heate it is so extreme that I beleue they are the hottest of all Christendome, especially at their fountaines, whereof I myself had some experience. For I did put my hand to one of the springs, which was so hot that I could hardly endure to handle the water, being of that force that it would scald my fingers very grievously if I had suffered it to runne vpon them till I had but told twenty. Yea the heate is so vehement, that it is reporred it will seeth egges, and make them as ready to be eaten as if they were boyled in water ouer the fire. Also if one should cast any kinde of bird or pigge into the water at the original spring, where it is much hotter then in the bathes themselves

themselves that are deriued from the same, it will scalde off the feathers from the one, and the haire from the other. Likewise the multitude of them is maruailous, which I will report, though many incredulous persons will (I beleue) applie the old prouerbe vnto me, that trauellers may lie by authority. The number of them I heard doth amount to three hundred seuerall bathes at the least. Which I did much the more wonder at, because when I was at the bathes of Hinderhoue by the Heluetical Baden, I saw so great a company there, euen sixty (which I esteemed a maruailous number in comparison of the fewnesse of our English bathes at the City of Bathe in my country of Somersetshire, where wee haue no more then five) that I thought there were not so many particular bathes so neare together in any one towne of Europe. But in this lower Baden the number of them is so exceedingly multiplied, that it will seeme almost incredible to many men that haue euer contained themselves within the limits of their owne native soyle, and neuer saw the wonders of forraine regions. For whereas the bathes of the lower Baden are distinguished by seuerall Innes, in number thirteene, but after an vn-equall manner, so that some Innes haue more and some lesse: that Inne wherein I lay, which was at the signe of the golden Lyon, contained more bathes then all these foresaid threescore of Hinderhoue. For in the same Inne were no lesse then threescore and five seuerall Bathes,

as a learned man told me that laie in a hot adioyning to my Inne. All these bathes deuided asunder by a great many roomes the house, and couered ouer head; the space that is limited for each bath being square and very narrow, so that in one and the selfe far room I obserued foure or fise distinct bathes. All these bathes are of an equall heate, no hotter or colder then an other. Also I heard that they are most frequented in the Sommer time, contrary to our English bathes and those at Hinderhoue, which are vsed only at the spring and autume. The water of the bath is mingled with matter of three seuerall kinds, brimstone, salt, and alume, as *Munster* writteth: vnto whome I am beholding for this short ensuing discourse of the vertue of these bathes, as I was before in the description of the bathes of Hinderhoue. Those that haue tried them haue found the vertue of them to be very soueraigne for the curing of diuers diseases, as the asthma, which is an infirmity that proceedeth from the difficulty of breath, the moistnesse of the eyes, the cramps, the coldnesse of the stomacke, the paine of the liuer and the spleene proceeding from cold; also it helpeth the dropisie, the gripes of the bowels, the stone, the sterility of women: It appeaseth the paine of a woman's wombe, keepeth off the white menstruall matter, asswageth the swelling of the thigh, cureth the itch and blisters or whelkes in any part of the body; and to be shor

is said to be of greater efficacy for curing of the gowte then any other bathes whatsoeuer either of Germany or any other country of Christendome.

I saw one thing in this citie that I did not in any other place of Germany. For that morning that I went thence, I saw a muster of a band of gallant soldiers in the Market place.

*Thus much of Baden in the Marquisate,
commonly called lower Baden.*

I Departed from Baden about eight of the clocke in the morning of the fifth day of September, being munday, and came to the towne of Turlowe eightene miles beyond it, about fixe of the clocke in the afternoone. The things that I obserued betwixt these two places are these. After I was passed a few miles beyond Baden, I suruayed an exceeding pleasant and fruitfull country full of corne fieldes, whereof some are so ample, especially one that I noted aboue the rest, that it containeth at the least fixe times as much in compasse (according to my estimation) as the best corne field of that famous mannour of Marstock in Somersetshire, neere to the parish of Odcombe where I was borne. Also that country is passing euen and plaine, and wonderfully replenished with wood. The townes betwixt any cities I find to be very frequent and faire, hauing gates, and some of them walls. One towne I passed betwixt Baden and Turlowe,

called Etlingen, that is very memorable for the antiquity thereof. For according to a faire inscription lately written in the towne wall neere to one of their gates, it appeareth that it was built about MCX. yeares before Christs incarnation. It much grieued me that a certaine occasion called me away so suddenly that it deprived me of the opportunity to write it out, otherwise I had ranked that with these memorables of Germany. In this towne was that famous Historiographer *Francis Irenicus* borne, who hath written twelue bookes of the German Cities. I obserued also maruailous abundance of fruits in the Marquisate of Baden, especially of pearres, insomuch that the very hedges in the high-way neere to any towne or village haue great store of pear trees growing in them. Likewise I noted a wonderful great company of frogges in most places of this territory, especially in their Lakes. So that a man can hardly walke by any lake but he shall see great abundance of frogs leape into the water out of the bankes wherein they shroud themselves. I obserued also in most places not only of this territory but also in most of the other parts of high Germany neare to any Towne or village, an extraordinary great quantity of cabbages, coleworts, turnips, and radishes, which are sown in their open fields, where are to be seen hundreds of Acres sown in one of their fields. I neuer saw the like either in France or Italie. For their store is so great that I am perswaded they haue a hundred times more of these commodities than we in
England

England, though equall and indifferent quantity of ground be opposed to each other. Moreover I perceiued that because God hath so plentifully blessed them with these commodities, that they are not such niggards of them as to watch them in the field, to the end to preserve them from strangers, but rather they give free leaue to any passengers to trespass them, by going boldly into their ground, and taking a conuenient quantity of these things for their own vse. For their turnips and radishes are so toothsome and pleasing to the palate, that I haue often scene many a poore traeller with a farthing loafe in his hand (for bread is so cheape in many places of Germany, especially in some of the higher parts, that a man may buy a conuenient loafe for two of their little tin coynes called fennies that value but little more then an English farthing) goe into their common fields, and take so many turnips and radishes out of a plot, that he hath made an indifferent meale to satisfie nature, and assuage hunger for one poore farthing; though his meale in an Inne or victualling house might perhaps cost him twenty times as much, how thrifty soeuer he were.

I could see no Snaile in all Germanie but red, like those that I saw a little on this side the Alpes in Sauoy, as I haue before written. In euery part of the country I espied great store of hemp which the women do beate out of the strannes with certayne pretty in-

struments made of wood, (such as I have before mentioned in my description of the Grisons country) not decorticating it, or as we call it in Somersethire, scaling it with their fingers, with that extreme labour and difficulty as our English women doe. I neuer saw country so well wooded (Lombardie only excepted) as all this territory betwixt Baden and Turlowe, the Martian Forrest, otherwise called *Nigra Silua*, so spoken of in many authors, spreading it self ouer the country, through part whereof I haue trauelled. Also I attribute very much to all the other parts of Germanie that I trauelled through for singular plenty of wood.

LIBRARY

My Observations of Turlowe.

THEY are so strict in Turlowe for the admittance of strangers into the towne, the gates being continually guarded with Halberdiers appointed for the same purpose, that a stranger can very hardly obtaine the fauour to come into the towne. So that before I could enter within the gates, I was constrained to send certaine testimonies that I had about me to the Prefect of the Princes Court, whom I found afterward to be a very courteous and affable Gentleman, and one that vsed me very graciously.

This

This is a very pretty towne, though but
 le, situate in a most fruitful playne, ha-
 ing on the North-east-side a certaine hill
 it is planted round about as full with vine-
 ds as can be. Vpon the top of this hill
 ndeth a very high and eminent tower
 ich in some places of Germanie is to be
 ne at the least forty miles off as I thinke.
 om this tower hath the towne his name,
 ing called in Latin *Turlacum* from the Latin
 ord *turris*, which signifieth a tower. The
 nperor *Radolph* that was Earle of Hab-
 rg before his inauguration to the Empire,
 nquered this tower together with the towne,
 what time he made warre vpon the Mar-
 esse of Baden. This towne was added to
 e Marquisate by the Emperour *Frederick* the
 ond, who out of his imperial bounty be-
 owed the same vpon the Prince for the bet-
 : enlarging of his territory. The towne is
 ell walled, adorned with faire gates, and
 th one streete amongst the rest that yeeldeth
 beautiful shew, euen the same wherein the
 inces Palace standeth, the houses being of
 goodly heighth. The religion of the towne
 Lutheran according to that of their Prince,
 e principall Pastor being intituled the Super-
 tendent of Turlowe. Also the towne is
 autified with a goodly schoole which yeeld-
 h a notable Seminarie of learning. For
 erein are read most of the liberall sciences.
 he Princes house is a very magnificent and
 autifull Palace, but it was not my good hap

to suruay the inward beauty thereof. For no strangers can be permitted to enter into any of the German Princes Palaces without great difficulty, whereof I had experience againe afterward at Heidelberg at the Court of the Count Palatine of Rhene. The Prince of Baden was not resident in Turlowe when I was there, but at his stately Castell of Milberg five miles from it, where with certaine German Earles and diuers other noblemen of the country, he solaced himselfe at hunting of Deere. I saw the Castell a farre off, which seemed to be a building of great strength and magnificence.

Thus much of Turlowe.

I Departed from Turlowe the fixth day of September, being Tuesday about eleuen of the clocke in the morning, and came to a solitary house standing in the middle way betwixt Turlowe and Heidelberg, about seuen of the clocke in the euening, where I lay that night. This house was fourteene miles beyond Turlowe. After I had trauelled a quarter of a mile beyond Turlowe, I obserued a matter that made me wonder. For I saw almost a thousand hay-makers dispersed abroad in seuerall great meadowes about the towne. The like I obserued all that day in my iourney forward. At the first sight of this I imagined that it was their only hay-haruest, and that they had not mowed their meadowes at all before that time : but after more
mature

mature confideration of the matter, when as I called to my remembrance the late hay-harueſt that I ſaw in Switzerland about thirteene dayes before, I conceiued that it was their ſecond harueſt. For the fertilitie of their meadowes is ſuch that they mow them twiſe in a ſummer. The like whereof I haue noted in ſundry places of England: but in Germanie it is much more common then with vs, in ſo much that I thinke they uſe it a hundred to one more then we in England.

I departed from the foreſaid ſolitary houſe the ſeuenth day of September being Wednesday, about fixe of the clocke in the morning, and came to the noble City of Heidelberg twelue miles beyond it about noone, being almoſt wet to the ſkinne with a vehement ſhower of raine.

My Obſeruations of Heidelberg.

Iulius Cæſar Scaliger hath written theſe verſes vpon Heidelberg.

Nobilis Imperio Franconia dextra potenti
 Belligero nulli Marte ſecunda viget.
 Cum victis ab ſe pepulit veſtigal Alanis,
 Libera Germano nomine Franca fuit.
 Nec contenta ſuis anguſtis finibus (illi
 Quæ par virtuti terra futura foret?)
 Egreditur:

Egrèditur: superat. Germani à pectus bonoris.

Victoris victos nomina ferre sat est.

Non aliunde venis, Francusque est Hectoris ulus.

Quid petis à victo stemmata? tota tua es.

The territorie wherein this City standeth is called the lower County Palatine, or the lower Palatinate (whereof Heidelberg is the Metropolitan City) a very fertile soile, especially the plaine part thereof that yeeldeth abundance of all necessaries for the sustenance of man, as store of wheate of the finest sort, barlie, coleworts, cabbages, turnips, and radishes, such as I haue before spoken of in the Marquisate of Baden. This Plaine is fairely beautified with goodly meadowes and pastures also which doe feede plenty of fat Bullocks, and Sheepe. Likewise the hilly part is plentifully furnished with vineyardes and chestnut trees, and much frequented with Deere, Goates, and Kids. Neare the City great store of Hearnies doe nestle themselues in the woods vpon the hils. This short discourse of the commodities of the territorie I thought good to prefixe before my description of the City by way of an introduction to the ensuing Treatise. Therefore now I will relate the particular matters of the City itselfe. And I will deriue my beginning from the etymologie of the name. Some deriue this word Heidelberg from *Heydelber* which doth signifie black-berries, such as doe grow vpon brambles, because in former times there were
more

more of them growing about this City then in any other part of the country. Some from *Heydelbeern*, that is, myrtle trees, which doe yet grow plentifully vpon the hilles about the City. Of this opinion is that learned *Paulus Melissus*, who calleth Heidelberg *urbem myrtileti*. Againe there are others that draw the name from the Dutch word *Heyden*, that signifieth a Nation, because this place was euer wel inhabited with people by reason of the opportunity of the seate. Moreouer there are some that affirme it is called Heidelberg *quasi* Adelberg, that is, a noble City, in regard of the nobility, the elegancy, and sweetness of the situation thereof. Wherefore seeing there is so great diuersity of opinions amongst the learned about the deriuation of the name, I will not dispute the matter which is best or worst, but referre it to be discussed by the learned censure of the iudicious reader. Truly the situation thereof is very delectable and pleasant. For it standeth *in conualli inter fauces montium*, that is, in a narrow valley which is on both sides beset with hils, and those very commodious. For they are planted with many fruitfull vineyards. Also it is most pleasantly watered with the famous riuer Neccarus, otherwise called Nicrus, that runneth by the north side of the City. And it is of so great note, that they commonly esteeme it the third riuer of Germany next to the Danubius and the Rhene. It riseth in Sueuia euen in the
black

black Forrest which is called in Latin *Nigra Sylua*, about the space of foure houres iourney from the fountaine of Danubius, and at length exonerateth itselfe into the Rhene, being before multiplied with some other riuers, as the Cocharus and the Iaxus, which doe infuse themselues into the Neccar not farre from the towne of Wimpina in Sueuia abouesaid. I obserued a goodly wooden bridge built ouer the Neccar, the fairest certainly that I sawe in Germany, but not the longest, supported with six huge stony pillars strongly rammed into the water, and very fairely couered ouer head with an arched roof of timber-worke. At the farther end whereof there standeth a faire tower on the banke of the Neccar which doth very much beautifie the bridge. This riuier is very commodious to the City of Heidelberg in two respects. First, for that being nauigable, it carieth a kind of rude boate called of the Latines *ratis* (such as I haue seene in diuers other places of Germany, and also in France, vsed vpon their greater riuers for carrying of hay, timber, wood, &c.) which is most commonly laden, partly with timber, for building, and partly with wood for fire, that commeth out of the Forrest called Ottonica a part of the Hercynia not farre from the city of Heidelberg; and by this Neccar the said commodities are brought first to Heidelberg for the furnishing of the City, and from that to the Rhene, wherewith it minglenth itselfe

elfe a little on this side Spira, and therence
 o all the westernne Cities and townes situate on
 both sides of the Rhene as farre as the towne
 of Bing. Secondly, because it ministreth great
 abundance of good fishes to the City, espe-
 cially the delicate barbils.

The City is strongly walled, and hath foure
 faire gates in the walles, and one very goodly
 treete aboue the rest both for breadth and
 ength. For it is at the least an English mile
 long: and garnished with many beautifull
 houses, whereof some haue their fronts fairely
 painted, which do yeeld an excellent shew.
 Also it hath fixe Churches. Namely that of
 the Holy Ghost: St. Peters: The Church in
 the Princes Palace: The French Church: A
 Church in the suburbes: And the Predicato-
 rie church, which belonged once to the Do-
 minican Friers. But the Church of the holy
 Ghost which adioyneth to their great market
 place, is the fairest of all, being beautified
 with two singular ornaments aboue the other
 Churches, that doe greatly grace the same:
 the one the Palatine Librarie, the other the
 monuments of their Princes. The Palatine
 Librarie is kept by that most excellent and
 generall Schollar Mr. *Ianus Gruterus* the Prin-
 ces Bibliothecarie, of whom I haue reason to
 make a kind of thankful mention, because I
 receiued great fauours of him in Heidelberg.
 For he entertained me very courteously in his
 house, shewed me the Librarie, and made
 meanes for my admission into the Princes
 Court.

Court. Well hath this man deserved of the common-weale of good letters, because he hath much benefited and illustrated it by his elegant workes, as his *Animaduerfions* vpon all the workes of *Seneca* the Philosopher, and his *Fax artium*, which though it be nothing but the compiling together of other mens workes, yet the singular industrie that he hath shewed in it, together with his fine methode, doth deserue no small praise. A man that for his exquisite learning hath beene receiued into the friendship of some of the greatest Schollars of Christendome, especially of *Iustus Lipsius*, betwixt whom diuers elegant Epistles haue passed, that are published to the world. I obserued him to be a very sweet and eloquent discourter. For he speaketh a most elegant and true Ciceronian phrase, which is graced with a facill & expedite deliuerie. In so much that I dare parallell him in a manner for the excellency of his Latin tougue with Mr. *Grynæus* of Basil, whom I haue before so much extolled. But I will cease to praise my friend Mr. *Gruterus*, because his owne worth doth more truly commend him then I shall ever be able to doe with my inelegant stile, and so I will returne to that famous Palatine Librarie. It is built ouer the roofof the body of the Church. A place most beautiful', and diuided into two very large and stately roomes that are singular well furnished with store of bookes of all faculties. Here are so many auncient manuscripts, especially of the Greeke
and

and Latin Fathers of the Church, as no Librarie of all Christendome, no not the Vatican of Rome, nor Cardinall *Bessarions* of Venice can compare with it. Besides there is a great multitude of manuscripts of many other sorts, insomuch that Mr. *Gruterus* told he could shew in this Librarie at the least a hundred more manuscripts then Mr. *James* the publique Bibliothecarie of Oxford could in his famous Vniuersitie Librarie. For what bookes that Librarie hath or hath not he knoweth by Mr. *James* his *Index* or *Catalogue* that was printed in Oxford. Amongst other bookes that he shewed me one was a faire large parchment booke written by the great grandfather of *Fredricke* the fourth that was the Count Palatine when I was there. Truly the beauty of this Librarie is such both for the notable magnificence of the building, and the admirable variety of bookes of all sciences and languages, that I beleue none of those notable Libraries in ancient times so celebrated by many worthy historians, neither that of the royall *Ptolomies* of Alexandria, burnt by *Iulius Cæsar*, not that of King *Eumenes* at Pergamum in Greece, nor *Augustus* his Palatine in Rome, nor *Traians* Vlpian, nor that of *Serenus Sammonicus*, which he left to the Emperor *Gordianus* the yonger, nor any other whatsoever in the whole world before the time of the inuention of printing, could compare with this Palatine. Also I attribute so much unto it that I giue it the precedence aboue all the noble Libraries I saw in

my trauels, which were especially amongst the Iesuits in Lyons, Spira, and Mentz. Howbeit Mr. *Gruterus* will pardon me I hope if I preferre one Librarie of my owne nation before the Palatine, euen that of our renowned Vniuersity of Oxford, whereof the foresaid Mr. *Iames* is a keeper. For indeede I beleeue it containeth a few more books (though not many) then this of Heidelberg. There hapned one disaster vnto me when I was in this Librarie. For shortly after I came within it, and had suruayed but a few of the principall bookes, it chanced that two yong princes of Anhalt, which are descended from the most ancient Princely family of all Germanie, came suddenly into the roome vpon me, being vsherd by their golden-chained Gentlemen. Whereupon I was constrained to withdraw my selfe speedily out of the Librarie, all the attendance being giuen vnto the Princes: by which sinister accident I lost the opportunity of seeing those memorable antiquities and rarities which Mr. *Gruterus* intended to haue communicated vnto me, and so consequently I my selfe the same to my country. Let this therefore suffice for the Palatine Librarie.

The second ornament of this Church of the Holy Ghost is the Chappel wherein the monuments of their Princes are contained. This standeth at the East end of the Church, being a most elegant roome, and is inclosed on one side with certaine yron dores made lattise-wise, and for the most part locked, that I could

not

not procure the meanes to see them, my learned friend Maister *Gruterus* being busie with the foresaid young Princes. Therefore for these monuments I must trust my eares (the worst witnesses) rather then my eyes. There I heard were buried these Princes, *Rupertus Senior*, Duke of Bauaria, Count Palatine of Rhene, and King of the Romanes, the founder of the Church of the holy Ghost; and his wife Elizabeth, who died about the yeare 1410. also two Counts Palatine, *Rodolphus* & *Ludouicus*, vnder one altar, whereof the first died anno 1209, and the other 1319. againe *Frederick* that died in the yeare 1476. also *Wolpban-gus* Count Palatine of Rhene that died in the yeare 1558. All these lye within the said Chappell with other Princes and Princesses. But the Epitaphes which I thinke are elegant to grace the memory of so great persons, I could not obtaine. Notwithstanding what is wanting of those Epitaphes within the Chappell, shall be a little supplied with one most excellent Epitaph that I found in the body of the Church written vpon the monument of *Philip* Count Palatine of Rhene, one of their worthiest Princes, who was very famous in his life time for many memorable acts, especially for freeing the noble citie Vienna from the siege of the Turkes. Seeing I was frustrated of the other Princes Epitaphes in the Chappell, which I hoped to haue brought with me into England, being very vnwilling to leese this also which I saw was worthy the carrying

ouer the Sea, I apprehended it with my pen while the preacher was in his pulpit : for I doubted least if I had differred it till the end of the sermon, the doores might haue bene sodainly shut, and so I should haue bin defeated of the opportunity. The monument it selfe is on that side of the Church where the pulpit standeth, being inserted into one of the main pillers of the church, and inuironed round about with a pretty inclosure or rayle made of yron worke. There is represented his Statue at length carued in milke-white Alabafter, with his glittering Armour gilded, holding a short Pole-axe in his right hand, and a sword in his left; that part of the monument where his Statue standeth, is wonderfull curiously wrought with very exquisite workes in stone, wherein are represented many pretty histories. At the toppe are erected his armes and scutchin. Vnder the which, betwixt his armes and the higher part of his Statue, his Epitaphe is written in touchstone. It seemeth a double Epitaph. For one is Latin, and the other Dutch. The Latin after these tedious preambles I do now at length present vnto thee.

*Cætera qui circum lustras monumenta viator,
 Hæc quoque non longa est perlege pauca mora.
 Si ducis audita est forsan tibi fama Philippi,
 Clara Palatinæ quem tulit Aula domus :
 Qui modò Pannoniam defendit ab hoste Viennam,
 Et soluit trepidos obsidione viros;
 Tunc cum Threicij vastarent omnia Turcæ,
 Et tremarent subito Norica regna metu.*

Mox

*Max etiam impleuit magnum virtutibus orbem,
 Vtilis hinc armis, vtilis inde tegâ.
 Illius hâc tegitur corpus venerabile terrâ,
 Hic animam, hîc vitam reddidit ille Deo.
 Quò te si pietas, si quid mouet inclyta virtus,
 Iunctaque cum summâ nobilitate fides:
 Huic opta vt cineres placidâ cum pace quiescant,
 Conditâ nec tellus durior ossa premat.
 Nam pius ad cæli sublatus spiritus arces,
 Cum Christo viuit tempus in omne suo.*

Decessit 4. Non. Iulij

Anno Dom. M. D. Xlvij.

*Ætatis suæ Xliij. cuius P. F. Memorîe Dux
 Otto Henricus Comes Palatinus
 Frater amantissimus M. H. F. C.*

Anno Dom. M. D. L.

Thus much concerning the Church of the Holy Ghost.

BEsides this foresaid Church, there are two things more which doe very notably adorne and beautifie this stately City, the first the most gorgious Palace of the Prince, which is commonly called in Dutch *Das cursur stelich Sloss*. The second, the famous Vniuersity. The Princes Palace I will first speake of. It is exceeding difficult for a stranger to enter into one of the Germane Princes Courts (as I haue before said in my description of Turlowe) except he hath some friend liuing in the same, which I found verified by mine owne experience at the Count Palatines Court. For I could not possibly

be admitted without some speciall and extraordinary fauour, which was this. Master *Gruterus* vnderstanding by my owne report that I was acquainted with our noble Ambassadour Sir *Henry Wotton* then resident with the Signiorie of Venice, the same of whose excellent learning and generose qualities hath greatly spread itselfe in Heidelberg (for there hath he beene heretofore, and honorably entertained at the Princes Court) counsellled me to goe to a learned Doctor of the Ciuill Lawe dwelling in the City, whose name was Master *Lingelsenius*, heretofore Tutor to *Fredericke* the fourth, who was then Count Palatine when I was in Heidelberg, (and therefore the better able to procure his friend accessse to the Court) and a familiar acquaintance of Sir *Henry Wotton*. Whereupon I repaired to his house, insinuating my selfe partly with a token from Master *Gruterus*, and partly by the meanes of Sir *Henry Wottons* name, which was so acceptable vnto him, that he entertained me after a very debonaire and courteous maner, and sent one of his men with mee to the Prefect of the Princes Court, who gaue me admittance into the Palace; I noted the situation thereof to be very pleasant. For it is seated at the South side of the Citie vpon the side of an eminent hill, hauing as sweete an ayre as any Palace whatsoeuer in all Germanie. At the foote of the same hill, on the left hand, there is a very faire building, which serueth for the Chancerie house of the Palatinate, wherein

wherein matters of controuersie are handled; and from thence there is a very tedious and difficult ascent by a steepe stonie way to the Palace it selfe. I learned at the Court that there was heretofore an other Palace besides this, situated vpon the very top of the same hill, which hapned to be vtterly destroyed in the yeare 1537. as it appeareth by certaine elegant Elegiacal verses that worthy *Iacobus Micyllus* of the Citie of Strasburg, wrote to his learned friend *Ioachim Camerarius* about the yeare and day of the ruine thereof, by a certaine memorable yet rufull accident; for the fire of heauen it selfe consumed it. The *Telum trifulcum Iouis* (I meane the lightning) striking casually a heape of Gunpowder that was kept in a certaine roome of the Palace, which no sooner tooke fire, but immediately in the very twinckling of an eye it burnt vp the whole building, and scattered the stones (a most lamentable spectacle to behold) farre asunder, some downe to the present Palace where the Prince now dwelleth, and some to the Citie, to the great detriment of both places. The ruines of the same palace are yet shewed (as I heard) vpon the top of the hill. But now I will returne againe to the Princes palace where he keepeth his residence; euery thing that I saw there did yeeld matter of speciall marke and magnificence. The father of *Fredericke* the fourth, and Prince *Fredericke* himselfe haue beene great builders. His father built all the part of the Palace on the left hand of the first

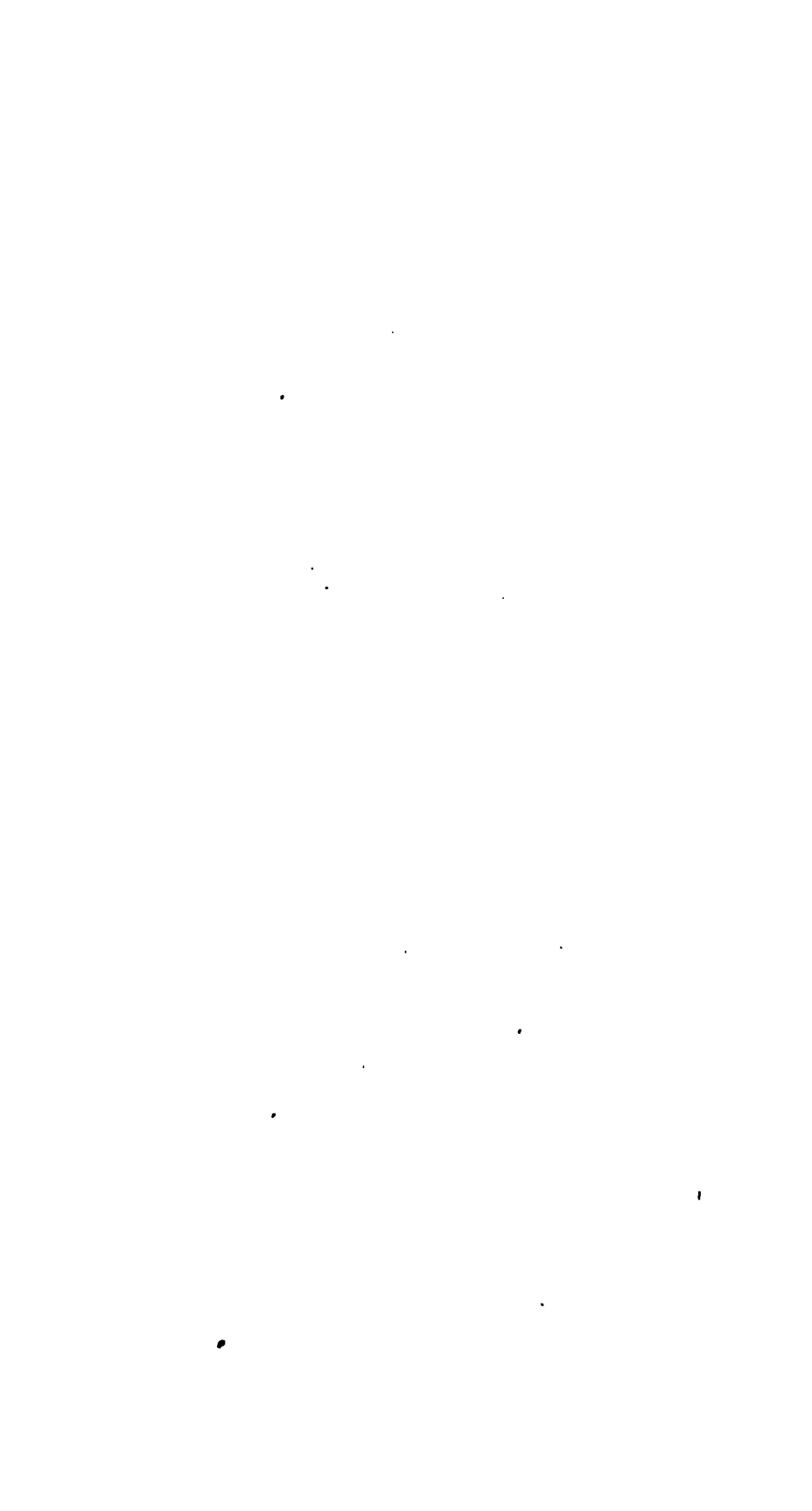
Court, which is beautified with a very stately frontispice, and distinguished with great variety of notable workmanship. But Prince *Fredericke* hath built an other part of the Palace which doth farre excell that; euen all that gorgeous building at the entrance, which by reason of the most admirable and rare sumptuousnesse of the Architecture, being built all with square stone, and garnished with goodly statues, doth adde infinite grace to that part of the Palace. Both the Fronts of the Palace whereof I now speake, as well that without looking towards the Citie, as the other within towards the Court, doe present workmanship of great state, as I haue already said. But there is great difference betwixt them. For the inward front is much more glorious and resplendent then the other. The principall ornament that graceth it, is the multitude of faire statues (which the outward front wanteth) very loftily aduanced towards the fairest part of the Court, whereof there are foure distinct degrees or *Series* made one aboue another. The same statues are carued in a singular faire milk-white stone, which seemeth as beautifull as the fairest Alabaster, and formed in a very large proportion, expressing all the parts of a mans body, and done with that artificial curiositie, that I beleeeue were those famous statuaries *Polycletus* and *Praxiteles* alieue againe, they would praise the same, and confesse they were not able to amend them. For they imitate the true naturall countenance and
liuing

living shape of those heroicall and Princely Peeres, whom they represent. Most of them are the statues of the famous Palatine Princes, to the last of them *Fredericke* the fourth. Also Emperours, Kings, and Queens, are there pourtrayed. This Front is rayfed to a very great height, and decked with marueilous curious deuices at the top, all which ornaments concurring together doe exhibite to the eyes of the spectator a shew most incomparable. Truly for my owne part I was so exceedingly delighted with the sight of this rare frontispice, that I must needes confesse I attribute more vnto it, not out of any partiall humour or ouerweening phantasie, but according to the vpright sinceritie of an impartiall opinion, then to the front of any Palace whatsoeuer I saw in France, Italy, or Germanie. Yea, I will not doubt to derogate so much from the fronts of the French Kings palaces which I saw both in Paris and Fontaine Belean; of the Duke of Venice, of that exquisite building before mentioned, which belongeth to one of the fixe Companies or Fraternities of Venice, adioyning to St. *Roches* Church, where I heard that heavenly musicke; so much I say doe I derogate from the fronts of all these palaces, that the fairest of them doth vale bonnet (in my opinion) to this royall inward front of the Count Palatines Palace. The lower part of the same front doth containe one of those fixe Churches whereof I haue before made mention, viz.

The

The Courtly Church, where the Prince and his family of the Court heareth diuine seruice and sermons, and the higher part many gorgeous roomes for the Princes vse: wherein many noble Peeres of Germanie and France solaced themselves when I was at the Court, the number of whom was so great that I heard there were then resident at the court forty worthy personages of great note out of both nations, besides their followers, Gentlemen that ruffled it very gallantly. But to conclude my narration of this part of the Palace, certainly it is so regall a structure that I coniecture it cost at the least forty thousand pounds sterling. This Prince hath newly built a very stately long porch also at the entrance of the Palace, which was not thoroughly finished when I was there.

There is a notable thing to be seene in this Palace, the sight whereof it was not my hap to enioy, because I heard nothing of it before I went out of the Palace: a matter of great antiquity. Namely certaine ancient stony pillars, in number five, which the Emperor *Carolus Magnus* aboue eight hundred and fifty yeares since brought from the City of Rauenna in Italie, and placed them afterward in his Palace of Ingelheim, a place of high Germany within a few miles of the City of Mentz, where he was borne, and ostentimes kept his Court. The same pillars were of late yeares remoued from the said Ingelheim to Heidelberg by the Prince *Philip* of whom I haue before made mention in my discourse of the Church
of



*A Model of that stupendous vessel which is shown in the Palace of the
Count Palatine of Rhene in the City of
Heidelberg.*



he holy Ghost who erected them in this Palace
 thereof; I now speake, and are there shewed
 a principall ancient monument to this day.
 But some of the Gentlemen of the Princes
 did sufficiently recompence my losse of
 sight of these ancient pillars by shewing
 a certayne peece of worke that did much
 more please my eyes then the sight of those pil-
 lars could haue done. For it is the most re-
 markable and famous thing of that kinde that
 I saw in my whole iourney, yea so memora-
 ble a matter, that I thinke there was neuer the
 like fabrick (for that which they shewed me
 was nothing else than a strange kinde of fabrick)
 all the world, and I doubt whether posterity
 will euer frame so monstrously strange a thing:
 was nothing but a vessel full of wine.
 Which the Gentlemen of the Court shewed
 me after they had first conueighed me into
 their wine cellars, where I saw a wondrous
 company of extraordinary great vessels, the
 greatest part whereof was replenished with Rhe-
 nish wine, the totall number containning one
 hundred and thirty particulars. But the maine
 vessel aboue all the rest, that superlatiue moles-
 to which I now bend my speech, was shewed
 me last of all standing alone by it selfe in a
 wonderfull vast roome. I must needs say I
 was suddenly strooken with no small admira-
 tion vpon the first sight thereof. For it is such
 a stupendious masse (to giue it the same epi-
 taph that I haue done before to the beauty
 of *St. Marks* streete in Venice) that I am per-
 swaded

swaded it will affect the graueſt and conſtant-
 eſt man in the world with wonder. Had this
 fabrick beene extant in thoſe ancient times
 when the Coloffus of Rhodes, the Labyrinth
 of Ægypt and Creta, the Temple of *Diana*
 at Ephesus, the hanging gardens of Semira-
 mis, the Tombe of *Mauſolus*, and the reſt of
 thoſe decantated miracles did flouriſh in their
 principall glory, I thinke *Herodotus* and *Diodo-
 rus Siculus* would haue celebrated this rare
 worke with their learned ſtile as well as the
 reſt, and haue conſecrated the memory thereof
 to immortality as a very memorable miracle.
 For indeede it is a kinde of monſtrous miracle,
 and that of the greateſt uſe for a veſſell that
 this age doth yeeld in any place whatſoeuer
 (as I am verily perſwaded) vnder the cope of
 heauen, Pardon me I pray thee (gentle Rea-
 der) if I am ſomething tedious in diſcourſing
 of this huge veſſell. For as it was the ſtrangeſt
 ſpectacle that I ſaw in my trauels: ſo I hop
 it will not be vnpleaſant vnto thee to reade
 full deſcription of all the particular circum-
 ſtances thereof: and for thy better ſatisfactio
 I haue inſerted a true figure thereof in this
 place (though but in a ſmall forme) accordin
 to a certaine patterne that I brought with me
 from the City of Franckford, where I ſaw the
 firſt type thereof ſold. Alſo I haue added a
 imaginary kinde of representation of my ſelf
 vpon the toppe of the ſame, in that manner
 I ſtood there with a cup of Rheniſh wine in
 my hand. The roome where it ſtandeth in
 wonder

onderfull vast (as I said before) and capacious, euen almost as bigge as the fairest hall I euer seene in England, and it containeth no other thing but the same vessell. It was begunne in the yeare 1589. and ended 1591. one *Michael Warner* of the City of Landauia being the principall maker of the worke. It containeth a hundred and two and thirty *fuders*, three *omes*, and as many *firtles*. These are the peculiar names for certain German measures. Which I will reduce to our English computation, Euery *fuder* counteruaileth our tunne, that is, four hogsheads, and is worth

Heidelberg fifteene pound sterling. So are those hundred two and thirty *fuders* worth nineteene hundred and fourescore poundes of our English Money, The *ome* is a measure whereof sixe do make a *fuder*, the tunc being worth teuen pounds ten shillings. The *firtle* is a measure that counteruaileth one of our pottles: euery pottle in Heidelberg is worth twelue pence sterling. So the three *firtles* containing eighteen pottles, are worth eighteene shillings. The totall summe of the wine is worth which this vessell containeth, doth amount to nineteene hundred and fourescore and eight poundes and eight odd shillings. This strange newes perhaps will seeme vtterly incredible to thee at the first: but I would haue thee beleue it. For nothing is more true. Moreouer thou must consider that this vessel is not compacted of staves or boards as other barrels are, but of solid great beames,

beames, in number a hundred and twel whereof euery one is seuen and twenty f long. Also each end is sixteene foot hi and the belly eighteene. It is hooped w wonderous huge hoopes of yron (the num whereof is sixe and twenty) which doe ctaine eleuen thousand pound weight. It supported on each side with ten maruail great pillars made of timber, and beautif at both the ends and the toppe with the mages of Lyons, which are the Princes arm two Lyons at each end, a faire scutchin be affixed to euery image. The wages that paid to the workeman for his labour, (Prince finding all necessary matter for worke, and allowing hin his diet) came two thousand three hundred and foures Florens of Brabant, each Floren being shillings of our money, which summe amoteeth to eleuen score and eighteene potsterling. When the Cellerer draweth vout of the vessel, he ascendeth two seudegrees of wooden staires made in the fo of a ladder which containe seuen and twosteps or rungs as we call them in Somershire, and so goeth vp to the toppe. At the middle whereof there is a bung-hole venting orifice into the which he conueigl a pretty instrument of some foote and hlong, made in the forme of a spout, whwith he draweth vp the wine, and so pseth it after a pretty manner into the glass &c. out of the same instrument. I my

ad experience of this matter. For a Gentleman of the Court accompanied me to the toppe together with one of the Cellers, and exhilarated me with two sound draughts of Rhenish Wine. For that is the wine that it containeth. But I aduise thee gentle reader whatsoeuer thou art that intendest to trauell into Germany, and perhaps to see Heidelberg, and also this vessell before thou comcest out of the City; I aduise thee (I say) if thou loest happen to ascend to the toppe thereof to the end to tast of the wine; that in any case thou dost drinke moderately, and not so much as the sociable Germans will persuaade thee vnto. For if thou shouldest chance to ouer-swill thyselfe with wine, peradventure such a giddinesse wil benumme thy braine, that thou wilt scarce finde the direct way downe from the steepe ladder without a very dangerous precipitation. Hauing now so copiously described vnto thee the vessell, I haue thought good to adde vnto this my poore description, certaine Latin verses made by a learned German in praise of the Vessell, which I haue selected out of the copy that I bought at Franckford, being printed at the Vniuersity of Leyden in Holland by one *Henry Hæstenius Anno 1608.* and dedicated to a certaine Noble man called *Hippolytus* Lord President of the Princes Chancerie Court.

The

The verses are these.

OTia dum vario partiri quemque labore,
 Exercere suas experiorque vices.
 Nauta rates, enses miles, rus curuus arator,
 Piscator tractat retia, pastor oues.
 Me quoque dum studium nouitatis dulce tenebat,
 Nescio quod rari verso laboris opus.
 Vas immane, ingens, quod fortè iacere videbam,
 Vas maius nostro robore pondus erat.
 Diogenis tanti præ pondere Vasis habebat
 Dolioli parui parua figura nihil.
 Nec qui proiectis turbabat montibus æquor
 Hoc versare Cyclops sustinuisset onus.
 Nec, qui ducebant, potuissent ducere plures
 Troianum, Troiæ flebile robur, equum.
 Voluendo tanto desperabundus abibam,
 Par oneri nec enim, nec satis vnus eram.
 Quis mihi conanti tantum superare laborem
 Attulerit sociam certus amicus opem?
 Vos Oratores, quos has Fredericus in oras
 Misit in auxilium pacis, adeste, precor.
 Forsan erit, nostrâ per vos hac mole leuatâ,
 Nonnihil hoc vestrum quo releuetur onus.
 Ergo iugum mecum superate quod indicat arcem,
 Quâ vas artifices hoc statuere manus.
 Nec dubia est, facilis nos semita ducet euntes,
 Omnibus est signis & via nota suis.
 Est locus excultis genialis et vtilis hortis,
 Collibus apricis, pampineisque iugis.
 Quâ Nicer excelsas Pater alluit inclytus arces,
 Et prono Rhenum spumifer amne subit.
 Quâ myrtillorum montem probat esse Melissus,
 Qui Myrtilleti nomen in astra tulit.
 Hic specimen natura loci, geniusque locauit,
 Copiæ & hic cornu fertile, dixit, habe.

Vberius

Libertas rerum nullis felicius aruis,
 Hic Bacchi, hic Cereris copia tanta venit.
 Horrea distendant ut fruges sæpè, coloni
 Respondet votis tam benè cultus ager.
 Sæpè per autumnum superantia munera Bacchi,
 Condere ritè suis copia nescit opes.
 Quin sua sæpè nocet læsciuis copia Faunis,
 Quo nimis occæcat prodigus usus opum.
 Et dubitamus adhuc dare pectora grata datori.
 Nostra Deo, tantis cœlitus aucta bonis?
 Sed designatis ne collibus altiùs istis,
 Terminus hic positus, progrediamur, erit.
 Collibus Heroes priusci his habitasse feruntur,
 Seruat adhuc sedes signa decusque Patrum.
 Sed præter veterum monumenta augusta Parentum
 Nil prius Aonidum vertice collis habet.
 Dum licuit cultos hos olim intrauimus hortos,
 Et posthac tempus visere forsitan erit.
 Nunc age, fas magni Vas instar visere montis,
 Diuina structum Palladis arte cadum.
 Vel Cuppam, vel quo te molem nomine dicam;
 Seu monstrum, saluâ te pietate, vocem.
 Authorem primam si Pallada vasis habemus,
 (Nam rerum artificem tot posuere Deam.)
 Inuideat Bacchus, fiatque iniuria Diuæ,
 Cum Baccho quid enim mascula Pallas habet?
 Vitifator Dux acer ades; tibi nostra parentet,
 Te Musa authorem Dux Casimire canit.
 Pro charo Princeps dum sceptrâ Nepote gerebas,
 Pace Palatiram multiplicante domum.
 Inter, quæ domus alta colit, decora alta Parentum,
 Qui tantæ, optabus, conderet artis opus.
 Nobilis author adest, vrbis quem Landauia misit,
 Fine potita suo gloria ponit opus.
 Ponit opus, decus acre Ducum, non quæle priorum,
 Ætas vel vidit, nulla vel ausa manus.
 Non, mihi si præstent misandam Dædalus artem

Ipse, Syracusus vel faber ille suam:
 Immanem molem satis hanc describere possem,
 Antè suo voluam pondus onusque loco. .
 Clara Rhodos iactet miraculum immane Colossium,
 Et Laurentiacum Boetica terra suum,
 Et Bataui currum, qui præuolat ocyor Euro,
 Quodque fide maius nullo agitur equo..
 Quisque suum iactet: par huic tamen esse negamus
 Dolium, onus, molem, pondus, & artu opus.
 Laude opus hoc digunmest: oculos cum cætera. pasc-
 Spectaculum ventres hoc satiare potest. [ant,

Thus finally I shut vp the description of this strange Vessell with a certaine admirable thing that I heard reported of it in Frankford, after my departure from Heidelberg, that the same being full of Wine was once drunke out in the space of eight dayes, at the time of a certain noble meeting of Princely Gallants at the Court.

Seeing I am now writing of the memorables of the Princes Palace, I will make mention of the Prince himselfe that is the Lord of the Palace, and of his Princely titles or Electorall dignitie. But first of his titles. Thus he is most commonly styled: *Serenissimus Princeps, &c. Elector, Comes Palatinus ad Rhenum, Sacri Romani Imperij Archidapifer, & Bauariæ Dux*. He is the chiefe Elector Prince of the Empire aboue the other secular Princes, which are the Duke of Saronie, and the Marquesse of Brandenburg, hauing the superioritie of them in these two respects. First in that he giueth his suffrage in the elec-

tion

tion of the Emperour before them. Secondly, becruse he taketh prioritie of place aboue them at any imperiall Diet. For he sitteth on the right hand of the Emperour, being the next man to the King of Bohemia. The reason why he is intitld *Archidapifer* (which word doth signifie the principall Sewer to the Emperour) is because he is chiefe Sewer to the Emperour, and attendeth him at Table the first meale that he maketh after his Election, according to an ancient custome that hath beene continually obserued at the Emperours election any time these sixe hundred yeares and a little more, by the first institution of *Otho* the third Germane Emperor of that name. As for his title of *Palatinus* added to *Comes*, the opinions of the learned doe much differ about the etymologie of the word; for some say it is deriued from the word *Palas* which was heretofore the name of a Country called *Capellatium*, inhabited in former times by the ancient *Intuergi*, a people that dwelt in that part of the Palatinate where Heidelberg now standeth. Of this opinion is *Gaspard Peucerus* and learned *Beatus Rhenanus*. Whereof the later citeth a place out of *Ammianus Marcellinus* for the better confirmation of the matter. Others draw the word *Palatinus* from *Palatium*, because the Count Palatine is an eminent Peere of the Emperours Palace: for indeede Counts Palatine were heretofore the Prefects of Palaces, especiall in the Courts of Emperours, where they bare the like authoritie to him

that was in times past *Maior Domus* in the French Kings Court. Againe, there are some that affirme it hath his name from a certaine Castle situate in the middle of the Rhene, called *Pfaltz*, which word signifieth in the high Dutch a Palace. It was my chance to passe by this foresaid Castle in my iourney by water vpon the Rhene betwixt the Cities of Mentz and Colen, as I will hereafter report. From the same word *Pfaltz* this Prince is most commonly the *Pfaltzgraue* of Rhene; but that etymologie, which I approue aboue the rest, is the deriuation of *Palatinus* from *Palas* the Name of the Countrey: for it maketh more for the dignitie and honour of the Prince, to deriue his name from that then from any other thing, because it argueth the greater antiquity of his title. For *Ammian^o Marcelin^o* that calleth the tract about Heidelberg, *Palas*, liued for more then a thousand & two hundred yeares since, euen in the time of the Emperor *Iulian* the Apostata. Moreouer the addition of these wordes (*Ad Rbenum*) to *Comes Palatinus* groweth herehence, because the greater part of his territorie doth lye by the riuer Rhene. As for the originall of this renowned stocke of the *Casimires* (for that is the gentilitiall name of the Count Palatines familie) it is deriued from *Arnolphus* surnamed *Malus* the eldest sonne of the Emperor *Arnolphus* by his first wife *Agnes*. So that it is aboue seuen hundred yeares old. Likewise the Electoral dignity of this Princely familie

is

is of good antiquity. For it beganne about the yeare 1003. At what time the hereditarie succession of the Empire was conuerted to an election; *Henry* the Count Palatine being the first Elector of this familie, who with other Princes Spiritual and Temporal elected *Henry* the second surnamed * *Sanctus* (the first of all the German Emperors that was chosen by the Suffrages of the Elector Princes) into the Empire in the yeare abovesaid; but now I will speake a little of him that was Count Palatine of Rhene at the time of my being in Heidelberg, namely *Fredericke* the fourth of that name, who died as I vnderstand this last Sommer. He was a man of most heroi-call and Princely parts. He matched in the Princely house of Orange. For he marryed the noble Lady *Ludouica* daughter to *William* that worthy Prince of Orange that was slaine at the Towne of Delph in Holland, and sister to that renowned Prince *Maurice* generall Commander of the Armies of the united Provinces: hee was much addicted to learning, and accounted a great *Mecœnas* and patron of the Muses. And (which is the principall thing of all) hee was a singular *Nutritius* and foster-father of the Church. For hee profes-

* Hee was so called for his most rare continencie, because though he had a most faire Lady to his Wife called *Cornelia*, and did continually lie in the same Bed with her: Yet both of them with a mutuall consent abstained from carnall Copulation and preserved their Virginity till their Death. For this example I thinke is not to bee found at this Day in Christendome.

fed the same reformed Religion that wee doe in England, and hath vtterly rooted Poperie out of his Dominion, which first began to be suppressed in the Palatinate by *Fredericke* the second of that name Count Palatine of Rhene, in the yeare 1546. Besides hee deserueth great praise for one most princely vertue, euen his royall hospitalitie; for he hath the fame to be the most magnificent House-keeper of all the Germane Princes, the Duke of Saxonie (though his superiour in largeness of Dominion and opulencie of estate) the Marquesse of Brandenburge, the Duke of Brunswicke, and all the other Soueraigne Princes of Germanie, being inferiour vnto him in this most laudable exercise of Hospitalitie; who was sometimes so passing bountifull, that I haue heard there haue beene a hundred seuerall Tables in his Palace filled at one meale with Ghests, and very bountifullly furnished with meate. It was my chance when I came to the Citie of Colen, to see his Effigies very curiously made, answerable to the life, according to the originall patterne whereof I haue procured another Figure to be made, as truly correspondent to the first, as my Caruer could by imitation attaine vnto, and haue placed it here for the better ornament of this discourse of the Count Palatine. Likewise I haue added fixe Latine verses, which I found subscribed to his Effigies in the foresaid Citie of Colen, with mention of which I wil end this treatise of the titles attributed to the Count Palatine of Rhene, and the narration of Prince *Fredericke* the fourth.

Whercas





*Imperij Proceres armisq; iuibusq; superbos
Suspens: rerum fortia facta placent?*

FRIDRICVM aduerte; huic facies & *Martia Virtus,
Iustitia, & pura huic cunipietate fides.*

*Sciptra quibus magni moderatur magna leonis.
Temporibusq; facit redere prisca suis.*

Whereas I said before that there are two things which doe notably beautifie this Citie, besides the Church of the Holy Ghost, namely the Princes Palace, and the Vniuersitie; hauing ended my description of the former two, I will now make relation of the Vniuersitie, being verie sorie that I cannot discourse so largely thereof as I would. For that little time that I spent in Heidelberg (which was no more then one whole day) I bestowed in seeing the Palatine Library, the principall Church, and the Princes Court. So that I omitted to see any of their Colledges, and therefore vnable to satisfie thy expectation of those things which perhaps thou wilt most require at my hands. Only I can tell thee the founder of the Vniuersitie was *Rupertus* the elder, whom I haue before mentioned, Count Palatine of Rhene, and King of the Romanes, the same that founded the Church of the Holy Ghost. This laudable worke he began in the yeare 1346. The Colledges are but three in number, whereof that which is called the Colledge of Wisedome is the fairest, in which their theologicall exercises are handled. The second is the Casimirian Colledge, wherein are exercises of all the liberall sciences. The third is called the Bursa, wherein all faculties are professed also: although this Vniuersitie be but little, yet it hath partly bred, and partly entertained many singular men of rare learning that haue both eternized their

owne names, and greatly graced this Vniuersitie with the excellent fruits of their studies that they haue communicated to the world. For here liued and died famous *Rodolphus Agricola* that most learned Frisian of the noble Citie of Groninga. The Elogium of whose excellent learning written by *Erasmus* (as I finde it in his *Chiliades*, euen in the first Chiliad in the nine and thirtiethe adage of the fourth Centurie) because it is very memorabile, and doth greatly illustrate the glorie of this rare man, I will here expresse, whose wordes are these. *Hoc equidem adagium eò libentiùs refero, quod mihi refricat nouatque memoriam paritèr ac desiderium Rodolphi Agricolaë Frisij, quem ego virum totius tum Germania, tum Italiaë publico summoque honore nomen: illius, quæ genuerit: huius, quæ literis optimis instituerit. Nihil enim unquam hic Cisalpinus orbis produxit omnibus literarijs dotibus absolutius: absit inuidia dicto. Nulla erat honesta disciplina, in quâ vir ille non poterat cum summis artificibus contendere. Inter Græcos Græcissimus, inter Latinos Latinissimus. In carmine Maronem alterum dixisses: In oratione Politianum quendam lepore referebat, maiestate superabat. Oratio vel extemporalis ad eò pura, ad eò Germana, et non Frisium quempiam, sed verbis Romanæ vernaculum loqui contenderes. Eloquentiæ tam absolutæ parem adiunxerat eruditionem. Philosophiæ mysteria omnia penetrauerat. Nulla pars mystica quam non exactissimè calleret. Extremo vitæ tempore ad literas Hebraicas ac Scripturam*

turam diuinam totum animum appulerat. Atque hæc conantem fatorum inuidia virum terris eripuit nondum annos natum quadraginta, sicut accipio. Thus much *Erasmus* of *Rodolphus Agricola*, whose testimonie consisting of so many sweete words I was the more willing to alledge, because it is an introduction to a most elegant Epitaph written vpon the said *Agricola* by that famous and learned Venetian Gentleman *Hermolaus Barbarus* Patriarch of Aquileia; which Epitaph (as it is extant vpon the monument of him in one of the lesser Churches of Heidelberg) was communicated vnto me by a learned Gentleman of the Vniuersitie, (and mentioned also by *Erasmus* himselve in the same adage whence I haue deriued the premisses) who told me that *Agricola* was buried there Anno 1485 in the habite of a Franciscan Frier, according as I haue sometimes obserued secular men buried in Italy.

The Epitaph is this.

*Inuida clauserunt hoc marmore fata Rodolphum
Agricolam, Frisij spemque decusque soli:
Scilicet hoc vno meruit Germania laudis
Quidquid habet Latium, Græcia quidquid habet.*

Hauing now insisted vpon the praise of worthy *Rodolphus Agricola* in regard he was buried in this renowned city, I wil briefly name some other learned men of this noble Vniuersity, & so finally end this discourse of Heidelberg.

Heidelberg. Here liued *Ioannes Dalburgius* counsellor to *Ludouicus* Count Palatine of Rhene, and afterward Bishop of Wormes, a man of singular learning. Here also professed that admirable Hebrician *Conradus Pellicanus*, who read the Hebrew lecture; and *Sebastian Munster* his successor in the same lecture which he read there fues years, as he himselfe doth write. Likewise he wrote some part of his *Cosmographie* in this Vniuersitie, as Mr. *Gruterus* told me: here *Ioannes Virdungus* that notable Mathematician professed the Mathematicke disciplines. Here *Gulielmus Xylander* borne in the renowned citie of Augusta, and famoused ouer all Christendome for his excellent learning, especially in the studie of humanitie, read Philosophie and Astrologie for the space of many yeares; and also did at last shut vp his vitall daies in this citie. Here that Phœnix and miracle of her sexe, *Olympia Fulvia Morata*, an Italian Gentlewoman borne, spent a good part of her time in sacred meditations, and most sweete exercises of learning, after she had abandoned the vanities of the Duke of Ferreraes Court in Italy, and the popish religion; who by her incessant study profited so much in the Greeke and Latine tongues, that she hath immortalized her fame by her most elegant writings, and added some grace to Heidelberg euen by leauing of her precious bones there. Here *Victorinus Strigelius* publikely professed after he had before bene

a professor in the two Vniuersities of Iene and Leipzicke. Here *Ioannes Willingus* a singular Diuine and preacher of the Court flourished. Here preached that worthy man *Gaspar Okeuian*: here those rare diuines, three shining lamps of Christs Church, *Emanuel Tremellius* a Jew borne as I haue before writ in my note of Venice; *Zacharius Vrsinus*, and *Petrus Boquinus* read with no lesse profit then praise the publike lectures of diuinity. Whereof the first hath infinitely profited the Church by his excellent translation of all the old Testament out of Hebrew into Latine with his learned copartner *Francis Iunius*, and their sound scholaies vpon the same. The other two haue like most valiant champions of Christ, especially *Vrsinus*, fought the Lords battell against the enemies of Gods true religion, partly with their eloquent tongues, and partly with their elegant quilles. The one of them, I meane that holy *Vrsinus*, hauing besides many other most learned tracts of diuinity, written so incomparably learned a Catechisme, and so profitable vnto Gods Church, that I thinke there was neuer any booke of the like subiect since the time of the Apostles worthy to be paralleled with it; the other, besides many excellent theologicall tracts that he hath written, hath most manfully defended the old and ancient Christianisme against the new and counterfayted leuitisme. Here also liued *Paulus Melissus* that excellent Poet and worthy Knight *Palatine*.

Here

Here *Bartbolomew Kieberman* that notable artist professed Logicke and Philosophy. Here finally flourished those foure famous men at that time that I was in Heidelberg; *David Pareus* publike professor of Diuinity, *Dionysius Gotbolfredus* an excellent ciuill Lawyer, Doctor *Lingelsenius* and *Ianus Gruterus* whom I haue before mentioned, such as greatly gratified me in the citie. All these from the first to the last haue bene so excellent and learned writers that they haue gotten themselues such a celebrity of name, as will neuer be extinguished while the fabricke of the world do last.

Thus much of Heidelberg.

I Departed from Heidelberg the eight day of September being Thursday about nine of the clocke in the morning, and came to the City of Spira which is twelue miles beyond it, about fve of the clocke in the afternoon. Betwixt these two Cities I passed through a great wood, which by reason of the manifold turnings and windings of the way like a company of voluminous Meanders, did so exceedingly perplexe me, that I got out of the same with no small difficulty. About three miles before I came to Spira I was ferried ouer the Rhene in a boate.

My

My Obseruations of Spira,

commonly called Spier.

THis City hath had two names, Spira and Nemetum; whereof Spira was the ancientest: which *Peucer* affirmeth to haue been imposed vpon the City from the Greeke word *σπιρα*, which amongst many other significations signifieth also a Pretorian cohort. Because whereas *Constantius Chlorus* the father of *Constantine* the great was esteemed either the first founder or the enlarger thereof, (in which I haue read he buried his mother *Claudia* the daughter of *Flavius Claudius* the Emperour, and the predeceffour of the Emperour *Aurelianus*) he placed a Prætorian cohort in this City for the defence both of the same place and of the territorie about it. Therefore seeing it doth manifestly appeare (saith *Peucer*) that *Constantius* made his *Rendezous* about these places neare adioyning to Spira, the coniecture is neither absurd nor alien from the historicall truth, that Spira had her denomination from certain Grecian cohorts. But in proceſſe of time this name Spira was conuerted to Nemetum from certaine people called Nemetes, who inhabited that territorie where the City now standeth, which name it retained for the ſpace of many yeares till the yeare after Christs incarnation 1080. at what time it recoured her old name againe, by reason

son that a certaine Bishop whose name was *Rudiger* (as *Munster* relateth the history) did include a certaine Village called *Spira* neare adioyning to the said *Nemetum* (which indeede was the true remnant of the ancient *Spira* built in the time of the foresaid *Constantius*) within the walles of the City. And by this meanes the old but not the first name *Nemetum* (receiued from the foresaid people *Nemetes*) was extinct: and the other name of *Spira* (the true ancient appellation first attributed vnto it at the time of her originall foundation) rose againe. Since which time it hath continually retained the same name to this day, but with an addition of the name of the people *Nemetes*. For it is commonly called *Spira Nemetum*. Againe *Munster* differing from the opinion of learned *Peucer* draweth the name of *Spira* from a certaine riuier so called, that issueth out of certaine hills not farre from the City. Which riuier (saith he) gaue the name to the ancient village, and hath since communicated the same vnto the City it selfe, because it runneth at this day through the City. But I preferring the opinion of *Peucer* had rather deriue it from the Greeke word *σπίρα* signifying a band of Souldiers (which me thinks is the more elegant deriuation) then from the riuier *Spira*.

The situation of it is very pleasant. For it standeth in a fertill plaine, being watered partly by the foresaid riuier *Spira* that runneth through it, and partly by the noble *Rhene*, which

which indeede washeth not the walles thereof as it doth Basil, Mentz, and Colen, and many other Cities and Townes, but is remote from it about the space of one furlong. The compasse of it is something larger then that of Heidelberg, and is inuironed with goodly walles that are exceedingly beautified both with battlements, and with very lofty * Towers, being of such a heighth that they equal the Towers of many of our English Churches, the like wereof I haue not scene in any place in my whole iourney, sauing only one in Padua, called Antenors Tower whereof I haue before spoken. Also many of these Towers, haue peculiar gate-houses belonging to them. which doe greatly garnish the City, and make it very conspicuous a farre off. The streetes are many, and very faire as well for breadth as length; especially the great street that leadeth to the Cathedrall Church, which is on both sides five and thirty paces broad; for I paced it: and decked with many sumptuous buildings that yeeld the farre fairer shew, because some of the principallest haue their fronts very curiously painted. Also that exquisite forme of building their houses (whereof I haue made mention before in my description of Strafbourg) by garnishing both the endes with battlements, which are by little and little acuminated till they rise to a sharpe toppe, doth especially adorne their buildings.

* These Towers and their Wallles were built by one of their Bishops called *Rudiger*, of whom I haue already spoken.

Which

Which fashion I obserued in Heidelberg also, and in most Cities both of higher and lower Germanie.

The Churches of the City are in number sixteene, whereof foure are Collegiat, foure that are called Parish Churches, foure of Mendicant Friers, three of Nunnes, and one of Iesuits. Their Cathedrall Church is dedicated to our Lady, (which our eloquent but Apostate countryman *Robert Turner* in a Tract intituled *Triumphus Bauaricus*, affirmeth to be as great a grace to this City as a white tooth to an Æthiopian) a very magnificent structure that yeeldeth a most gorgeous shew a farre off by reason of the foure lofty turrets built at the corners thereof, which to those that come towards the City do present a prety kinde of forme not vnlike to a cradle. This Church was founded about the yeare 1030. by the Emperour *Conrade* the second, surnamed *Salicus*. Who vpon the twelfth day of Iulie the same yeare placed the first fundamentall stone with his owne handes. But by reason that God called him out of the world before he could accomplish his worke, he enioyned his sonne *Henry* the third in his death-bedde, who succeeded him in the Empire, to finish the building that he beganne, which was accordingly performed by his said sonne.

I obserued more monuments of Emperors and royall Persons buried in the Quire of this Church then in any other whatsoeuer in
my

my whole voyage. For here lie the bodies of eight German Emperors and two Empresses, besides many other worthy wights of both sexes. The Emperors I will reckon by degrees in order as they reigned. The first was *Conradus Salicus*, the sixteenth German Emperor, and the first of the imperiall familie of Franconia, who was founder of the Church as I haue already said. Here was he buried after he had reigned fisteene yeares, his body being translated hither from the City of Vtricht in the Netherlands, where he died in the yeare 1039. Also his wife *Gisela* the daughter of *Lotbarius* King of France was buried in the same place about siue yeares after. The second was *Henry* the third, the seuenteenth German Emperour surnamed the *Blacke*, the foresaid *Conradus* his sonne by his wife *Gisela*, who died in the yeare 1056. of his age forty, of his Empire seuentee, being choaked with a mortell of bread. There was he interred the fifth day of Nouember, which was the same day that he was borne. Their Monuments I saw in the middle of the Quire, being not built with that royall magnificence as the Tombes of great Potentates are in this ambitious age. There were some other royall Peeres of the same stocke or familie buried there also: but euery one hath not his seuerall epitaph. For this one sheweth for them all.

*Filius hic, pater hic, avus hic, proavus iacet iste,
Hic Proavi coniux, hic Hen ici minoris.*

Da

By

By *Proui coniu*; is meant the Empreſſe *Giſela*, by *Henrici ſenioris* the Empreſſe *Bertba*, The third was *Henry* the fourth, the eighteenth Germane Emperour ſurnamed the elder, the former *Henry* his ſonne by the Empreſſe *Agnes* the daughter of the Duke of Aquitaine: this is that heroicall and martiall Emperour that fought ſixtie two battels in the field, in moſt whereof he got the victorie: he died in Liege vpon the ſeuenth day of Auguſt, in the fiftie and ſixe yeare of his age after he had reigned fortie nine yeares, and in the yeare of our Lord 1106. his body was brought to Spira, ſiue yeares after his death (during al which time it was kept about ground in the foreſaid City of Liege, and deprived of the honour of buriall by the Popes commandment) where he was interred neere to his wife *Bertba* the daughter of *Otto* an Italian Marqueſſe; ſhee was buried there about nineteene yeares before, in the yeare 1087. her body being tranſlated thither from the City of Mentz. The fourth was *Henry* the fifth, the nineteenth Germane Emperour, ſurnamed the yonger, the foreſaid *Henry* the fourths ſonne by his wife *Bertba*: his body was brought thither from Vtricht, where he died the tenth day of Auguſt 1125. after hee had reigned nineteene yeares. The fifth is *Philip* borne in the Citie of Bamberg, once Duke of Suevia, the foure and twentieth German Emperour, and the fifth ſonne of that famous and victorious Emperour *Fredericke Barbaroſſa*

Arbarossa by his wife *Beatrix*: hee was slaine *Otto* Palatine of Whittelbach in his Chamber in Bamberg, when his Phyfition did let m bloud vpon the tenth day of Iuly in the yeare 1208. after he had reigned ten yeares. his body was first buried in the Cathedrall Church of Bamberg neere the Emperour *Henry* surnamed the Holy, and afterward by the Emperour *Fredericke* the second brought to Spira. His monument is graced with no other Epitaph, but this short inscription:

Philippus Bambergensis.

the sixth, *Rodolphus Habsburgensis*, the two and fortieth German Emperour, who died in a towne called *Germerheim* seated vpon a bank of the Rhene, the eighteenth day of August in the year 1291. of his age seuentie and three, of his Empire nineteene: from the same hee was brought to Spira shortly after his death, and buried here with the rest. The seuenth *Adolphus Nassouensis* the successor of the foresaid *Rodolphus*, who after hee had reigned eightene yeares, was slaine neere his Citie vpon the sixth day of Iuly in the yeare 1298. by *Albertus Austriacus* afterward Emperour and the sonne of the Emperour *Rodolphus Habsburgensis*. For they fought a duell, that is, a single combat in a field hard by Spira, where *Albert* suddenly inuaded *Adolphus*, as soone as hee was dismounted from

his horse; for as *Adolphus* was rising vp to take horse againe, *Albert* preuented him, and with his sword did cut his throate. The eight and last Emperour is the foresaid *Albert*, of whom I will make no more mention in this place, but that hee was buried here. Because in my discourse of the Monasterie of Kiningsfelden in Switzerland I haue written a large history of his most lamentable end, and of the translating of his body to this place.

Besides the Monuments of all those renowned persons intombed in the Quire, I also saw in the same place a memorable inscription in Latine verses concerning the persons themselues, which because I was barred of the opportunitie to write them out before I departed out of the place, by good fortune I procured the same of a learned man of the City, who recited them to me perfectly by heart, euen these.

*Famosi Reges, clari Comitesque Ducesque,
Et Reginarum nobilis vsque phalanx:
Hoc in magnifico (dum stabunt secula) templo
Vestrarum laudum fama perennis erit.
Quippè domo nostrâ, cui munera magna dedistis,
Haud frustra placuit corpora vestra tegi.
Sperastis precibus animas quandoque leuari,
Hic facilem ad superos spes erat esse viam.
Viuite fœlices æternâ laudæ sepulti,
Quorum animas cœtum, corpora terra tenet.*

In the body of the Church I saw many things very worthy the obseruation. But

two of them are more memorable then the rest. Therefore I will name them first. These were matters concerning Saint *Bernard* Abbot of Clarauval in Burgundy. The one his salutation to the Virgine *Mary*. The other a copy of a certaine Epistle that he wrote to the Bishop of Spira &c. His salutation to the Virgin *Mary* is a most notable matter, which I was the more willing to observe, because I had both read, and often heard of it before I came thither. The history is this. When Saint *Bernard* came at a certaine time to the this Citie of Spira, he went to the Cathedrall Church to serue God, and as soone as he came within the first dore at the west end of the Church, he kneeled very deuoutly vpon his knees, and zealously eleuating both his hands he saluted the image of the Virgin *Mary* (which is shewed to this day at one corner of the outside of the Quire on the right hand thereof as you enter into the Church from the west dore) with these salutations, which for the better confirmation of the memory of the matter to posterity were shortly after written in three seuerall places of the Church where he kneeled, being the space of thirty five foote distant a sunder. The first was this, written in capital letters in the same manner as I present it to thee.

O
C L E M E N S
M A R I A.

D d 3

Which

Which wordes are cut in brasen letters within a round peece of blew marble. But the word *Maria* is written otherwise then the rest. For it is contriued in that manner that the 5. letters of her name are severally made in the 5. leaues of a rose, which are very curiously represented in the same peece of marble. In the middle stone where he kneeled the second time, is written his second salutation.

O
D V L C I S
M A R I A.

In the third his last salutation.

O
P I A
M A R I A.

It is reported that the image did vtter a voyce at that time to Saint *Bernard* very like to a liuing and articulate voice of a man, by way of thanking & commending him for his deuotion. But what the speech was I could not reade in any authentick author (though I know *Robert Turner* whome I haue mentioned a little before, writeth in his *Triumphus Bauaricus*, that the image made this answere: *Gratus es nobis Benarde,*) nor heare from the report of any learned man. Yet I was very inquisitiue

inquisition for the matter in Spira amongst the learned of all sorts both Protestants and Papists, no man being able to tell me. But the answer that Saint *Bernard* made to the image I meane to conceale till some other edition of my booke after my future trauels, (if God shall mercifully prolong my life to accomplish some other outlandish voyage) and that for certain reasons of no meane importance which I will not discover to the world.

The other memorable thing of Saint *Bernard*, that I saw in the body of this Church, was a copy of a certaine Epistle that he wrote to the Bishop of Spira, the Clergie, and the people of the citie, to the end to exhort them to ioine their helpe and assistance vnto those heroicall Princes that did in his daies vndertake that famous voyage vnder the conduct of *Godfrie* Duke of Bouloigne to conquer the holy land, and eiect the barbarous Saracens and Paynims that had possessed the same. Howbeit in this Epistle he maketh no mention at al of the foresaid *Godfrie*. I find that St. *Bernard* liued about forty sixe yeares after he wrote this Epistle. For whereas it is very likely that he wrote it about the time of the Councell of *Clermont* in France which was assembled by Pope *Vrbane* the second, of purpose to animate the Christian Princes to vndertake that honourable expedition or the expugning of the holy land; that Councell was holden anno 1094. and St. *Bernard* died 1140. about the end of the raigne of the Emperour *Lotbarius* the second.

Surely the sight of the epistle did much comfort my heart, and in a manner refocillate my spirits. It is written in a very ancient peece of Parchment (which seemeth to be very neere five hundred yeares old, as being written either in the time of St. *Bernard* himselfe, which is almost so long since, or very shortly after) and hanged vpon one of the pillars on the right hand of the Church. First of all this in red letters: *Hæc est epistola quam beatus Bernardus tempore illo ad passagium ad hortandum misit Domino Episcopo Spirensi, Clero, et populo uniuerso.* Next followeth Saint *Bernards* owne superscription, which was this. *Domino et patri * karissimo venerabili Episcopo Spirensi, et uniuerso, Clero, et populo, Bernardus Clareuallensis vocatus Abbas in spiritu fortitudinis abundare:* then followeth the epistle itselfe in the latine tongue, which because I cannot communicate to my country for a meere nouelty (for it hath bene commonly printed in all the editions of Saint *Bernards* workes, being in number the three hundreth two and twentieth epistle) I will not set downe in Latin, supposing that many learned men will censure it for a superfluous labour, seeing it hath bene these many hundred yeares so common in the world. Yet since it was my hap to finde it out as I walked alone in the Cathedrall Church of Spira, whereof I now write, being indeede a most excellent treatise

* Thus was this word written euen with the letter *k* at the beginning according to that olde and obsolete manner.

in respect of the worthinesse both of the argument and the author; I thought it not impertinent to translate it according to my meane skil. into our vulgar tongue (which I neuer heard to be done before by any man whatsoever: submitting my simple translation to the fauourable censure of the curteous reader.

The Epistle I say it selfe is this.

✱✱✱ I ✱✱✱ Am to treate with you about a businesse of Christ, in whom is all our saluation. This I speake that the authority of the Lord may excuse the vnworthinesse of the person of the speaker, and that the consideration of selfe-vtility may excuse it also. I wis I am but a meane man, yet I doe not meanelly desire you all in the bowels of Iesus Christ. Now then there is that occasion of my writing vnto you that I dare presume to salute the whole community of you with my letters. More gladly would I doe it by word of mouth, if as I want not will, so also I had opportunity to performe it. Lo * now (my brethren) is the acceptable time, lo now is the day of plentifull saluation. For the earth hath moued and trembled; because the God of heauen hath begunne to lay waste his owne land. His I say, wherein he hath bene seene to teach the word of his

* 2. Cor. 6. cap. 2. vs.

Father, and man with men to conuerse for the space of thirtie yeares and more. His certainly, since he hath illustrated it with so many miracles, and dedicated it with his owne bloud, in which the first flowers of resurrection budded, and now our sinnes requiring it, the aduersaries of the Crosse haue sacrilegiously made head, wasting in the face of the sword the land of promise. For now it is well nere come to passe, if there be no body to resist, that they will rush into the very City of the liuing God, ouerthrow the very shops of our redemption, and pollute those holy places which were purpled with the bloud of the Lambe immaculate. Yea they yawne with sacrilegious mouths (out alas) to enter the very sanctuary of Christian Religion, and they endeauour to inuade and tread vnder feete that very bed wherein our life for our sakes hath slept in death. What doe ye valiant men? what doe ye that are the seruants of the Crosse? what, wil ye giue that which is holy vnto dogs, † and pearles vnto swine? how many sinners hauing there confessed their sinnes with teares haue obtained pardon, after that the vncleannesse of the Pagans hath bene banished out of the City by the swords of our forefathers? the malicious man sees this, and enuies at it, gnasheth his teeth, and pines away. He stirreth vp the vessels of his iniquity, intending not to leaue as much as any

† *Matth. 7. cap. 6. ve.*

print or step of so great deuotion, at the least if he can seise vpon (which God forbid) those † Holyes of Holyes. And that would be to to all ages a most disconsolate grieſe, because the losse is irrecoverable, but especially vnto this most impious generation it would breed an infinite confusion, and shame euerlasting. But what thinke we brethren? what, is the hand of the Lord § shortned or become weake to saue, in that he calls his little wormes to preserue and restore vnto him his inheritace? what, is he not able to send more then twelue legions of Angels, or but say the word, and your land shall be deliuered? verily it is in his power to doe it when he list. But I tell you the Lord God doth trie you. He looks back vpon the sonnes of men if there be any that vnderstands, and enquires for || her, and bemoanes her case. For the Lord hath pitie on his people, and doth prouide a wholesome remedie for those that are grieuously fallen. Consider how great cunning he doth vse to saue you, and be amazed at it. Behold the depth of his pietie, and be of good cheere O ye sinners. He will not your death, but that ye may be conuerted and liue. For he seekes an occasion not against you, But for you. For what is it but a studied occasion of saluation and picked out only by God himselſe, that the omnipotent doth vouchsafe to quit from their bondage murderers, rob-

† *Sancta Sanctorum.* § *Eſay 57. cap. ve. 2.* || The Citie of Ierusalem.

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bers, adulterers, periured men, and those that are vassals to other crimes, as if they were a nation that had wrought righteousness? Doe * not distrust ô ye sinners, the Lord is debonaire. If he meant to punish you, he would not only not craue your seruice, but would not entertaine it being offered by you. I say againe, weigh the riches of the goodness of the most high God, obserue the counsell of his mercy, he either makes himselfe to haue want, or seemes as though he had, while he couets to relieue your necessities. He will be held a debtor that he may giue wages vnto those that serue in his warfare, euen indulgence of sinnes, and euerlasting glory. Blessed may I call the generation whom so plentifull a time of indulgence layes hold vpon, whom that pleasing yeare to the Lord and truly lubilie doth finde aliue. For this blessing is dispersed ouer all the world, and to the ensigne of life all men flie together with a kinde of contention. Therefore for as much as your territorie is fruitfull of † valiant men, and knowen to be full of such as are in the prime of their youth (as your praise is spread all ouer, and the fame of your prowesse hath filled the whole world) be ye also cou-

* *Joel 2.*

† In the Latin copy of Saint *Bernards* Epistle I find these wordes. *Quia ergò fecunda vitiorum terra vestra, &c.* wherein I obserue a fault. For I am perswaded that that word *vitiorum* should be *virorum*. Otherwise there can be no sense in it. The consideration whereof hath induced me to translate it accordingly.

ragiously

ragiously girt, and in zeale of the Christian name betake yourselues to happy armes. Let former not war-fare but malice cease, wherewith yee are wont mutually to destroy one another, that ye might be mutually consumed. What direfull wilfulnesse stirreth vp wretches, that neighbours should pierce that body whose soule perhaps is in case to perish. But he shall not escape to boast of it, and a sword hath pierced him to the very soule when he doth but onely reioyce at the fall of his enemy. To expose ones selfe to such a danger, were a token of madnesse, not of prowesse. Neyther might it be ascribed to hardinesse, but rather to folly. Now thou hast couragious soldier, thou hast warlike man where thou maiest skirmish without danger, where it is both a glory to conquer, and to die againe. If thou art a wise and thriving Merchant, if a purchaser of this world, I bring thee tydings of a great fayre, see thou slippe it not. Take the signe of the crosse, and thou shalt obtaine indulgence of all thy sinnes whereof thou shalt make a confession with a contrite heart. The matter it self if it be bought, is had for little or nothing. If it bee taken vpon a deuout shoulder, without doubt it is worth the Kingdome of God. Well therefore haue they done that haue already taken the heauenly cognisance, and others may doe well to lay hold on that which may auaille to their saluation. Touching the rest I aduise you (my brethren) yet
not

not I, but also Gods * Apostle with me, that credite is not to be giuen to euery spirit. We haue heard and reioice how the spirit of God boileth in you: but it is altogether necessary that a due temperature of knowledge be not wanting. The Iewes are not to be persecuted, nor to be slaine, no not so much as to be banished from you. Aske yourselues the holy Scriptures. I know what is read in the § Psalme prophesied of the Iewes. God shewes me (quoth the Church) concerning my enemies, that thou kill them not, least at any time my people proue forgetfull. They are certaine liuing marks pointing out vnto vs the Lords passion. For this cause they haue beene dispersed into all Countreys, that while they sustaine the iust punishment of of so great a crime, they may be witneses of our redemption. Whereupon the Church speaking in the same psalm addeth this, Disperse them in thy vertue, and put them downe O Lord my protector: which hath accordingly come to passe. For they are dispersed, they are put downe, they sustaine hard captiuitie vnder Christian Princes. Notwithstanding about the euening they shall be conuerted, and there will be a respect had of them in time. Finally, when the multitude of the Gentiles shall enter in, then all Israel (saith the † Apostle) shall be saued. But in the meane time whosoever dieth, remaineth in death. I say not that

* 1 Iohn. 4. § 50. † Rom. 11.

wherefoeuer

heresouer they † are not, we grieue that
 Christian vsurers doe worse Iudaize, at the
 st if they ought to be fitly called Christians,
 and not rather baptized Iewes. If the Iewes
 altogether confounded, how then shall their
 uation or conuersion promised in the end,
 prosper? Surely the very Gentiles themselues
 their conuersion were likewise to be ex-
 cted) were rather to be forborne then * smit-
 t with the sword. But now since they first
 gan to offer violence vnto vs, it behoueth
 ose that doe not carry the swordes in vaine,
 repulse force with force. Yet it is a part of
 Christian piety as to conquer the proud, so also
 spare subjects, especially those whose the lawe
 by promise, those from whome the Fathers
 are decended, and from whom Christ sprang
 cording to the flesh, which is blessed for
 er. Howbeit it were to be required of
 em, according to the tenor of the Aposto-
 call mandate, that they should altogether
 tempt al those free from the exaction of vsu-
 e that shall take on them the badge of the
 offe. Also it is necessary (my most belou-
 l brethren) that if any man perhaps desir-
 is to be cheefe amongst you, would by his
 rwardnesse forestall the gouernment of the
 mic, ye giue no † care at all vnto him: and

† The Iewes.

• In most of the Latine copies it is *exptendi*. But it is false,
 or it must be *ptendi*.

† The ordinary Latine text is false. For instead of *audet* it
 sh be *audiat*.

if

if he make as though he were sent from vs, it is not true. Or if he sheweth letters sent as from vs, ye may say they are altogether false, that I may not call them furtiue. Ye ought to choose warlike men, and Chieftains expert in those affaires, and to take order that the armie of the Lord may march together, that It may euery where haue strength, and may not sustaine violence from any whatsoever. For there was a certaine man in the first voiage before Jerusalem was taken, called *Peter*, of whome ye also (vnlesse I am deceiued) haue often heard mention. He marching alone with his soldiers, exposed the people that belieued him, to so great dangers, that either none of them or very few escaped, that perished not either with hunger or the sword. Therefore it is altogether to be feared that if ye shall doe the like, the like may happen vnto you also. Which God turne from you that is blessed for euer. Amen.

Hauing now ended those two things that I said before were the most memorable of all in the body of this Church, I will digresse to some other matter, and will first make mention of a certain pulpit that standeth on the left hand of the body of this Church, as you come into it from the street. I suppose that some hyper-criticall carpers will taxe me of vanity for adding such triuiall things to my Obseruations, as descriptions of Pulpits. But I craue pardon of them although I describe this pulpit of Spira. For it was
so

so glorious and resplendent an architecture, that I was unwilling to let it passe unmentioned, being the fairest thing of that nature that I saw in my travels, saving one onely pulpit before mentioned in my discourse of the City of Amiens. Which notwithstanding in some respects is inferiour to this whereof I now speake. The rooffe or couering of this sumptuous pulpit is made but of wainscot, but so wonderfull gorgeously gilt, and adorned with sundry colours, that it yeeldeth a shew most beautifull: in certain square pcees of this rooffe I read these sacred poesies. The first this. * *Hodie si vocem eius audieritis, nolite obdurare corda vestra.* In the lower square this. *Beati qui audiunt verbum Domini & custodiunt illud.* A little vnder this † *Predica verbum, in sta opportune, importune, argue, obsecra, increpa in omni patientia & doctrina.* The other part of the pulpit is exceeding sumptuous also, being made of white free-stone, which is so faire that it may compare with some kinde of alabaster, and garnished with curious images, works, and borders most richly gilt, and decked with many sentences taken out of the holy Scriptures. In the inside of the dore where the preacher ascendeth the pulpit, this is written in golden letters. ‡ *Ascendo ad patrem meum & patrem vestrum.* Also these sentences are written in the outside of the pulpit about the compasse as the Preacher doth ascend. § *Quomodo predicant nisi mittantur? sicut scriptum est. Quam preciosi pedes*

* *Psal.* 94. † *2. Tim.* 4. *cap.* ‡ *Iohn* 20. v. 17. § *Rom.* 10. 15.

Euangelizantium pacem, Euangelizantium bona?

Next this. * *Euntes in mundum vniuersum prædicate Euangelium omni creaturæ.* Again this. † *Dominus dabit verbum Euangelizantibus virtute multâ.* Then this. ‡ *Clama, ne cesses, quasi tuba exalta vocem tuam, & annuncia populo meo scelera eorum.* All these sentences written in one row. Vnder these in the

lower part of that curious stony compasse this is written. § *In nouissimo autem die magno stabat Iesus & clamabat, dicens, Si quis sitit, veniat ad me & bibat.* Likewise there are set forth in the outside of this exquisite workmanship the images of the foure Doctors of the Latin Church. St. *Augustine* and St. *Ambrorse* in their Episcopall habites, St. *Hierome* in his Cardinals weedes. St. *Gregorie* with his triple crowne. Our Lady with Christ in her armes. St. *Stephan* Pope, and two Bishops more, whose names are not expressed.

Also the seven ~~works~~ of mercy are after an historicall manner very artificially represented in stone. Vnder the first this is written in golden letters. *Esurientes pascere.* Vnder the second. *Potum dare sitientibus.* Vnder the third. *Operire nudos.* Vnder the fourth. *Captiuos redimere.* Vnder the fifth. *Ægrotos inuisere.* Vnder the sixth. *Hospitio peregrinos suscipere.* Vnder the seventh. *Mortuos sepelire.* Also the base of this pulpit is very sumptuous, on both sides whereof there are inserted peeces of touch-stone. In one

* *Mar.* 16. 15. † *Psal.* 67. 12. ‡ *Esa.* 58. *uer.* 1. § *Jehn* 7. 37.
side

side this is written. *Eberhardus Dei gratiâ Episcopus Spirensis & Præpositus Weissenburgensis, Imperialis Camerae Iudex, &c. Cathedram hanc in honorem Dei omnipotentis & ornamentum celeberrimæ huius basilicæ nouâ hac formâ construi & erigi fecit Anno Salutis humanæ. M.D.X.C.V. nihil aliud optans quàm ut posteritas ex hoc loco verbum Dei piè & Catholicè erudita, fufis ad Deum precibus, semper sui grato animo memissè velit.* On the other side of the base this also is written in another peece of touch-stone. *Reuerendissimus Princeps & Dominus Restaurator huius Cathedræ Eberhardus à Dienheim electus fuit in Episcopum Anno Domino M. D. xxxxi. ætatis suæ xxxix Et in Iudicem Camerae lito iuramento receptus vltima Aprilis cum xxvij. usdem antè solenni equitatu in orbem Spirensē et ingressus Anno Salutis Humanæ M. D. xxxxiij. obiit Anno ætatis suæ, * &c. Episcopus, &c.*

On the left hand of the bodie of the Church there is a passing sumptuous monument of one of the Bishops of Spira, whose image is made in length with a representation of his Episcopall habits, and many curious workes and histories are excellently cut in stone. Also it is adorned with many sentences of Scripture. At the very top of all this is written. *Si charitatem non habuero, nihil sum:* and vnder that: *impleti sunt omnes spiritu sancto*, where the effigies of a dove is carued. Aboue the effigies

* The Year is not expressed in the Original.

... and is a
... strangers come
... they go forth

348 yeares after Christ. From which time
 all the reigne of *Dagobert* King of France,
 it was exceedingly eclipsed and deceased. But
 the same King well repaired it againe, and
 created *Athanasius* that was one of his Chap-
 laines, Bishop of Spira about the yeare 610.
 Since which time there haue bene many fa-
 mous Bishops, whereof those of later yeares
 haue bene stiled with the titles of Princes:
 he that was Bishop when I was there, was
 called *Eberhardus Adinbeim*, who was about
 the age of threescore yeares when I was in
 the Citie: one that alwaies resideth at a Pa-
 lace he hath in the countrie, as the rest of
 his predecessors haue done these many yeares.

*Thus much of the Cathedrall Church and
 the Bishopricke.*

I Was in the Colledge of the Iesuites who
 vsed me verie kindly. But one especially
 aboue all the rest, whose name was *Jonas Kein-
 perger* the chiefe of the Iesuiticall family,
 who shewed me their librarie, where I saw a
 notable company of goodly bookes, But in
 one of them I obserued a matter that argued
 the iniurious and naughty dealing of the Ie-
 suits. For whereas amongst the rest of their
 bookes they had *Munsters* Cosmography, I
 I looked into it to informe my self something
 of the antiquities of the Citie, and by chance
 turning ouer some leaues, I found notable
 places expunged by these criticall Aristarches,
 demanded of them why they did deface

any part of so famous an authors workes. They answered me that *Munster* was an heretike and an apostate, affirming that after he had renounced his Monkish religion, he maintained many heretical points in his writings. Wherefore because there were certaine matters in his Cosmography that made against the faith of the Catholike Church of Rome, they would not suffer them to remaine in the booke. How these men and others of diuers Papillieall orders haue dealt with the Fathers of the Church also, and diuers godly authors of great antiquitie by their wicked falsification, putting out those things that haue made against them, and supplying the same with some commentitall forgeries of their owne braines, it doth euidently appeare to the world by the *Index expurgatorius* printed at Geneva and Strasbourg. I found one of these Iesuites so skilfull in some of our English histories, that he discoursed vnto me of certain ancient matters of old Brittain, especially of our Kings of Northumberland. In their Library they keepe the picture of their Bishop, *Eberhardus* aboue named, because he hath shewed himselfe a great benefactor vnto them. Father *Jonas* shewed me their Church also. Which though it be not very great, yet it is exceeding glorious and beautifull, being garnished with a great multitude of faire pictures and images. Their table aboue the high Altar is a passing sumptuous thing. But I could not perceiue the inward glory thereof, because it is most

most commonly shut, and neuer opened but vpon speciall daies. At the vpper end of the Church there are certaine seates made onely for Earles, Countesses, and other great persons to sit in, who do eftsoones repayre to their Masses, as Father *Jonas* told me. And by the sides of their walls in the inside of the Church, they haue lately made five very curious seates of wainscot, three on one side, & two on another, for the Priest to sit in, to the end to heare the confessions of offenders. All this Church was built within these few yeares, not at their owne cost, but meere by the beneuolence and liberality of well disposed benefactors that haue bountifully contributed to the building thereof. Of the Fraternitie of these Iesuites there are onely twentie.

I heard that there were certaine temples of idolatrie heretofore in this city erected by the Ethnicks, before it was conuerted to Christianity, and those in number three; which is also confirmed by *Munster*, whereof one was dedicated to *Diana*, which was nere to the place where the Cathedrall Church now standeth. An other to *Mercury* in a place where there was afterward a Monastery of Benedictine Monkes. And the thrd to *Venus*, vpon a hill at the west end of the city, where I obserued the Church of Saint *Guido*; but at last *Dagobert* King of France demolished them all, so that now there are not to be scene *vel Vestigia quidem*, as much as the least
ruines

ruines thereof; but only the places where they stood.

Attila, King of the Hunnes, after he marched out of Hungary and Austria with his huge Armie to conquer Germany, greatly wasted this city of Spira, ransacking it after a most cruell and mercilesse manner with fire and sword, as he did other of the German cities that I haue already described, and others also that I shall hereafter describe.

This City doth not embrace that vnity of religion that the cities of Strasbourg, Basil, and the other reformed cities of Switzerland, but is distracted into a double religion, Protestant and Papisttically; the Protestant professing the Lutheran Doctrine, beeing the predominant part, though the Cathedrall Church belongeth to the Papists in regard their Bishop is a Papist. For a learned preacher of the city one *Nicolaus Frisius* that vsed me very curteously, told me that most of the principall families professe the reformed religion. But there is a kind of murmuring betwixt both parts, though it be so concealed that it breaketh not out into any open iarres, full liberty of conscience and exercise of religion being permitted to each faction without any contradiction.

Now it were fitte to speake something of the gouernement of this noble city, and to mention their principall Magistrates, their affaires in iustice, and such other memorable pointes of policy, as the description of so worthy a City doth require. But seeing I
wade

made so shorte aboade there, I hope thou wilt be satisfied with the premisses. Only I can say that it is an imperiall city. Therefore let this suffice for Spira.

Thus much of Spira.

I Departed from Spira about eight of the clocke in the morning the tenth day of September, being saturday, after I had made my aboade there all friday, and came to the beautifull city of Wormes, about fixe of the clock in the afternoon. This daies iourney was seuenteen miles. Betwixt Spira and Franckendall, twelue, and from that to Wormes five. I obserued that all the tract betwixt these two cities doth yeeld a most fertile and pleasant soyle that bringeth forth abundance of all manner of commodities, as corne, grapes, fruites, all manner of rootes, and what not?

I obserued that in Franckendal which I neuer saw in any city or towne before, and I haue not heard of the like to be seene in any city of Christendome sauing only in the city of Nancy the Metropolitan of Lorraine. For all the houses of the towne are newly built, hauing bene raised from the foundations within fifty yeares, as I heard in Spira. Before which time Franckendall was the name of a Monastery onely, and not of a towne. Part of the Monastery being defaced, the whole Church remayneth to this day, being the onely Church of the Towne, and a very goodly building, which a man may see a farre off from euery quarter

quarter of the country. This Monastery was built in the time of the Emperour *Henry* the first about the yeare 1119. by a certaine rich Gentleman of the city of Wormes called *Eckembertus Kemerer*, who conuerted his whole estate into money, and bestowed the same vpon the building of this Monastery, which he deuided into two parts, and distinguished it by the names of the greater and the lesser Monastery. For the greater serued for Monkes, whereof he himselfe hauing abandoned the world, was the first Abbot; and the other for Nunnes, whereof his wife *Richlindus* was the first Abbesse. But now this Monastery is alienated from Popish vses, the Church being possessed by the Protestants of the towne that professe the same religion that we doe in England, where they heare Gods word truly preached, and receiue the Sacraments duely administred. I obserued one faire street in this towne which is much graced with the new buildings. For all the buildings of the towne being new (as I said before) they yeeld the much fayrer shew. Also I saw a goodly market place in the towne. More then this I cannot speake of Franckendall because I made no aboade at all there; but only glanced through it in my way to Wormes.

Thus much of Franckendall.

T Here hapned unto me a certaine disaster about the middest of my iourney betwixt Franckendall

Franckendall and Wormes, the like whereof I did not sustaine in my whole iourney out of England. Which was this. I stept aside into a vineyard in the open field that was but a litle distant from the high waie, to the end to taste of their grapes wherewith I might something assuage my thirst: hoping that I might as freely haue done it there, as I did often times before in many places of Lombardie without any controulment. There I pulled two little clusters of them, and so returned into my way againe traueilling securely and iouially towards Wormes, whose lofty Towers I saw neere at hand. But there came a German Boore vpon me (for so are the clownes of the country commonly called) with a halbert in his hand, and in a great fury pulled off very violently my hat from my head (as I haue expressed in the frontispice of my booke) looked very fiercely vpon me with eyes sparkling fire in a manner, and with his Almanne wordes which I vnderstood not, swaggered most intolently with me, holding vp his halbert in that threatening manner at me, that I continually expected a blow, and was in deadly feare lest he would haue made me a prey for the wormes before I should euer put my foote in the gallant City of Wormes. For it was in vaine for me to make any violent resistance, because I had no more weapon then a weake staffe that I brought with me out of Italy. Although I vnderstood not his speeches, yet I gathered by his angry gestures

tures that the onely cause of his quarrel was for that he saw me come forth of a vineyard (which belike was his maisters) with a bunch of grapes in my hand. All this while that he threatned me with these menacing termes I stood before him almost as mute as a Seriphian frogge, or an Acanthian grasshopper, scarce opening my mouth once vnto him, because I thought that as I did not vnderstand him, so likewise on the other side he did not vnderstand me. At length with my tongue I began to reencounter him, tooke heart a grace, and so discharged a whole volley of Greeke and Latin shot vpon him, supposing that it would bee an occasion to pacifie him somewhat if he did but onely thereby conceiue that I had a little learning. But the implacable Clowne

* *Non magis incepto vultum sermone movetur
Quàm si dura flex, aut stet Marpeisia cautes.*

And was so farre from being mitigated with my strange Rhetoricke, that he was rather much the more exasperated against me. In the end after many bickerings had passed betwixt vs, three or foure good fellows that came from Wormes, glaunced by, and inquired of me what the quarrell was. I being not able to speak Dutch asked them whether any of the company could speake Latin. Then immediately one replied vnto me that he could. Whereupon I discouered vnto him the whole

* Ænei. 6.

circumstance

circumstance of the matter, and desired him to appease the rage of that inexorable and unpleasant peasant, that he might restore my hat againe to me. Then he like a very sociable companion interposed himselfe betwixt vs as a mediator. But first he told me that I had committed a penal trespassse in presuming to gather grapes in a vineyard without leaue, affirming that the Germanes are so exceeding sparing of their grapes, that they are wont to fine any of their owne countrey men that they catch in their vineyards without leaue, either with purse or body; much more a stranger. Notwithstanding he promised to do his endeavour to get my hat againe, because this should be a warning for me, and for that he conceiued that opinion of me that I was a good fellow. And so at last with much adoe this controuersie was compounded betwixt the cullian and my selfe, my hat being restored vnto me for a small price of redemption, which was twelue of their little coynes called fennies, which counteruaile twenty pence of our English money. But I would counsel thee, gentle reader, whatsoever thou art that meanest to trauell into Germany, to beware by my example of going into any of their vineyards without leaue. For if thou shalt happen to be apprehended in *ipso facto* (as I was) by some rustical and barbarous Corydon of the country, thou mayest perhaps pay a farre dearer price for thy grapes then I did, even thy dearest blood.

My

*My Obseruations of Wormacia,**Otherwise called Civitas Vangionum,
but most commonly Wormes.*

THE situation of this famous city did as much delight me as of any city whatsoever I saw in Germany. For it is situate in a most pleasant plaine that doth very plentifully yeeld great store of all manner of commodities seruing as well for pleasure as profit. For I saw goodly store of corne, especially wheat, growing in the fertile and spacious fieldes about the city. Also they haue great plenty of faire vineyards, yea such exuberencie of all things I obserued in the whole compasse about the city, that I think there is nothing wanting vnto them that the heart of man can desire. Besides it is much the more opportunely seated by reason of the noble riuer Rhene that runneth neere vnto it, yet not so neere that it watereth the walles thereof, as it doth Mentz, but is so far distant from it as from the City of Spira, that is, about the space of one furlong. I heard a thing in this city that I did not a little wonder at, that the territory round about the same is so exceedingly frequented with people, that there are no lesse than two hundred seueral townes & villages within the space of foure Dutch miles of the city, which doe make fixteene of our English. Withall he added this, that it hath bene
often

often obserued that some people of each of these two hundred Townes and Villages haue repayred to the City to Market, and returned backe againe the same night to their own houses. A matter that seemed so strange vnto me, that I haue neither read nor heard of the like to be obserued in so small a plotte of ground.

This City is esteemed of great antiquity. For some authors doe write that it was a colonie of the Treuirians, and that it beganne to be built within a few yeares after the City of Treuirs situate by the Mosella, was founded by that Babylonian Prince *Trebeta*, the sonne of King *Ninus*. The people that did first inhabite it were called *Vangiones*, which was the name not only of the inhabitants of the City, but also of all such as dwelt round about in diuers places of the country a pretty way remote from the City. From these *Vangiones* the City tooke her denomination of *Ciuitas Vangionum*, which name it retaineth to this day. Also it was in former times called *Berberomagum* as learned *Peucer* doth write. Which name he saith is mentioned by *Ptolomæus* in his *Geographie*. From which word the present name *Wormacia* (for at this day it hath two Latin names, viz. *Ciuitas Vangionum* and *Wormacia*) taketh his denomination. For they make this etymologie of it, *Wormacia quasi Bormacia*. As for the moderne Dutch word *Wormes* it is deriued by contraction of the letters from the Latin word *Wormacia*.

The buildings of this City are very faire, both sacred and ciuill, and many of their streetes doe yeeld a beautifull shew both for length, breadth, and the stately houses on both sides. Their walles are strong and ancient, and beautified with faire gate-houses. Their Churches likewise, because the City standeth in a plaine, doe present a most delectable and gorgeous sight to those that approach towards the City from any quarter whatsoever, either west, north, or south; especially their Cathedrall Church dedicated to St. *Peter*, which being adorned with foure most eminent towers of a very magnificent structure, doe exhibite to the eies of the beholder a forme like to a cradle. The like whereof I haue before reported of the foure towers of the Cathedrall Church of Spira. This Church of St. *Peter* I visited, but obserued no such memorable monuments therein as our Lady Church of Spira yeelded to me, and therefore I will passe it ouer with a word commending it for a building of notable magnificence, and (as I coniecture) of great antiquity, though I must confesse I know not the historie of the foundation of it. Because none of the learned men of the City, amongst whom I was very inquisitiue for the matter, could certifie me thereof. But that which is wanting in the description of the Cathedrall Church, shall be a little supplied with the mention of the Bishops stately Palace adioyning thereunto, although I cannot write halfe so much of the
same

e as I would haue done if I could haue
ained accessse into the inner roomes, which
und to be a matter of great difficulty, be-
se the Bishop, whose name was *Gulielmus*,
ore then that they could not tell me) was
dent in the country at his Palace of *La-*
burgum when I was in Wormes. So that
at I now write of the Palace is only of the
itispice thereof, a matter of surpassing
uty; and that which I will report of this
it is a thing so notably memorable, that
I saw not the like before, and doe doubt
ether I shall euer see the like againe here-
er in any place of Christendome in my fu-
e trauels: so I hope it will be very plea-
t to the learned reader to reade so rare a
tter as I will now present vnto him. Euen

sacred Prophecies of those twelue famous
ophetesses called the *Sibyllæ*, who although
y were Pagans borne, and liued and died a-
ngst the Gentils, yet Almighty God did
use into them that ~~in~~ *furor*, that diuine
rit of prophecie, that they pronounced ma-
excellent Oracles of the Sauour of the
rld Iesus Christ, whereof some are such as
e in some sort agree with the predictions of
ds owne Prophets. of his holy city Hieru-
m. These prophecies are written vpon
e front of the Bishops wall (as I haue al-
dy said) which hath beene lately so beau-
ully repaired, that it is at this day the most
nptuous front of any Bishops Palace that
er I saw. Each of these prophecies hath

the picture of the authour thereof made about it with her name annexed to the same, and a notation of the yeare is added to some of them but not to all, wherein they flourished before Christs incarnation.

The first is *Sibylla Delphica* vnder whom this is written. *Vixit ante aduentum Christi* 1525. And againe vnder the same picture this prophecie is written in faire Roman letters.

1. *Nascetur Propheta absque coitu ex Virgine, eum cognosces proprium Dominum tuum, ipse verus erit Dei filius.*

The second is *Sibylla Samia*. *Vixit Anno ante aduentum Christi* 1365. Her prophecie is,

2. *Ecce veniet diues & nascetur de pauper-culâ, & bestię terræ adorabunt eum, clamabunt, & dicent: Laudate eum in atrijs cælorum.*

The third *Sibylla Erythræa*. *Vixit ante aduentum Christi Anno* 1289. Her prophecie is,

3. *In ultimâ ætate humiliabitur Proles diuina, iacebit in sæno agnus, & puellari offâ educabitur.*

The fourth *Sibylla Pbrygia*. *Vixit ante aduentum Christi* 1215. Her prophecie is,

4. *Ex Olympo Excelsus veniet, & firmabit concilium in cælo, & annunciabitur Virgo in valibus desertorum.*

The fifth *Sibylla Cumana*. *Vixit ante aduentum Christi* 550. Her prophecie is,

5. *Magnus ab integro seclorum nascitur ordo, Iam redit & Virgo, redeunt Saturnia regna, Iam noua progenies cælo demittitur alto.*

Tu

*Tu modò nascenti puero, quod ferrea * Pū
Definet, ac toto surget gens aurea mundo.*

Castā faue Lucina, tuus iam regnat Apollo.

The sixth Sibylla Hellepontia. *Vixit Anno
ante aduentum Christi 544.* Her prophecie is,

6. *De excelsō cælorum habitaculo prospexit
humiles suos, & nascetur in diebus nouissimis de
virgine Hebræā cum cunabulis terræ.*

The seventh Sibylla Tiburtina. *Vixit ante
aduentum Christi 92.* Her prophecie is,

7. *Nascetur Christus in Bethleem, annuncia-
bitur in Nazareth regnante Thauro pacifico fun-
latore quietis. O sælix illa mater cuius vbera
lætābunt illum.*

The eighth Sibylla Cimerica. *Vixit ante ad-
uentum Christi 332.* Her prophecie is,

8. *In primā facie Virginis ascendet puella, facie
dulchrā, capillis proluxa, sedens super sedem stra-
mā, puerum nutriens, dans ei ad comedendum &
bibendum, ius proprium lac de cælo missum.*

The ninth Sibylla Agrippa. *Vixit ante ad-
uentum Christi, &c. †* Her prophecie is,

9. *En inuisibile verbum palpabitur, germina-
bit ut radix, siccabitur ut folium, non apparebit
venustas eius, circumdabitur alius maternā & flo-
rebit Deus lætitiā sempiternā, & ab hominibus
conculcabitur.*

The tenth Sibylla Libyca. Her prophecie is,

10. *Ecce veniet dies, & illuminabit Domi-*

* I found it thus in the original, by which what they mean I
know not.

† The notation of her time is omitted, and so of all the rest
following.

nus densa tenebrarum & soluetur nexus Synagogæ, & recinent labia hominum, & videbunt regem viuentium, & tenebit illum in gremio virgo Domina gentium, & regnabit in misericordiâ, & uterus matris eius erit statera cunctorum.

The eleuenth *Sibylla Europæa*. Her prophecie is,

11. *Venit ille, & transibit colles & latices Olympi, regnabit in paupertate, & dominabitur in silentio, & egredietur de utero Virginis.*

The twelfth *Sibylla Persica*. Her prophecie is,

12. *Ecce bestia conculcaberis, & gignetur Dominus in orbem terrarum, & gremium Virginis erit salus gentium, & pedes eius in valetudine hominum, invisibile verbum palpabitur.*

Above these pictures are written many elegant distiches in diuers severall places, two verses in a place, which seeme to haue beene newly written. I had a great desire to write them out. But the time would not giue me leaue. For that day that I wrote these Sibylline prophcies, I spent but sixe hours in Wormes, by reason that a certain vrgent occasion called me away from the City euen about noone, which depriued me of the opportunity to write those verses. Otherwise I had set them downe in this place.

I will now giue a little glance at the Bishoprick of Wormes, seeing this discourse of the Bishops Palace doth giue me occasion to make some relation thereof. For many yeares since this was an Archbishoprick, but by whom it was first founded it is a matter altogether vncertaine.

certaine. For some write (as *Munſter* ſaith) that it was inſtituted by *Clodoueus* the firſt Chriſtian king of France, about the yeare of our Lord 500. others againe doe report that it began many yeares before. Which the ſaid *Munſter* proueth to be true. For he affirmeth that one *Victor* Archbiſhop of Wormes was at the generall Counſell holden at Colen in the yeare 348. with many other Biſhops that were aſſembled thither from all the famous Chriſtian countries of Europe for the depoſing of *Eupbrates* Archbiſhop of Colen, becauſe he was with ſuch pertinacy addicted to the Arrian hereſie, that he would not be reconciled to the vnity of the Church. The Archbiſhop of this Citie was in ancient times a man of ſo great power and eminent authority, that he was abſolutely the richeſt Prelate of all Germany. For he was Lord ouer all thoſe large territories which the Count Palatine of Rhene, the Landgraue of Haſſia, and the Archbiſhop of Mentz doe poſſeſſe. Alſo he had no leſſe then ſixteene Biſhops vnder him that were ſubiect to his iuriſdiction as his Suffragans. The firſt Archbiſhop was the foreſaid *Victor*, from whoſe time the Archbiſhoprick flouriſhed till the time of *Pipin*, King of France, who depoſed one *Guerilio* from his Archiepiſcopall dignity by reaſon of a certaine lewd fact that he had committed, and tranſlated the Archbiſhopricke from Wormes to Mentz, which hath euer ſince retained it to this day. Alſo the ſaid Archbiſhopricke of Wormes

was from thenceforth conuerted to a Bishopricke, one *Wernbarius* that immediately succeeded the foresaid *Guerilio*, being chosen the first Bishop thereof in the time of *Carolus Magnus*. From which time the Citie of Wormes hath bene euer graced with a Bishop by a continuall and orderly succession of them till this present Bishop *Gulielmus*, whom I haue before mentioned.

Thus much of the Archbishopricke and Bishop of Wormes.

THE *Prætorium* or Senate house of the Citie that adioineth to the market place is a very sumptuous building, the front whereof is beautified with many faire pictures. But the fairest of all is of *Fridericke*, the third of that name Emperour, who is very gloriously painted in gold, sitting in his throne with his Imperiall crowne vpon his head, and his Scepter in his hand, and vnder him this is written.

Fridericus 3. Imper. Aug.

1593.

Vnder that this.

Renouata est hæc basilica 1592.

Againe vnder that I read this distich written in golden letters.

*Astra Deo nil maius habent, nil Cæsare terra,
Si terram Cæsar, si regit astra Deus.*

Also vnder that I read this inscription in a long line, about the which two souldiers were painted

ted in their armour, leaning downe a little. And at one end of the front another souldier in his complete armour, displaying an ancient, and at the other end is painted a Queene with a crowne vpon her head. This inscription (I say) did I reade there in that long line.

Libertatem quam maiores peperere dignè studeat fouere posteritas. Turpe enim esset parta non posse tueri. Quamobrem Vangiones quondam cum Iulia conflictati iam tibi Cæsar perpetuâ fide cohærent.

Next vnto this in another part of the same front are erected the statues of foure German Emperors that were benefactors to the citie, very sumptuously gilted for the better ornament of the *prætorium*, with their imperiall Diadems vpon their heads, each carrying a sword in one hand, and a globe in another. They are reprelented onely to the girdle: The first *Carolus Quintus*, the second *Ferdinandus Primus Cæsar*, the third *Maximilianus Secundus*, the fourth *Rodolphus Secundus*. And vnder them is written in golden letters *Anno 1581. Georgio Euchario Mosbach & Ioanne Kigelé Reipub. Ædilibus, basilica hæc est ædificata.* Againe vnder that I read this inscription written in golden letters. *Austriacæ familiæ heroibus vindicibus libertatis patriæ ultra CCL annos amissæ vetustæ Vangionum Wormaciæ SPQ. beneficiorum memor locauit. Anno 1581.* Also in the same ranke of that part of the front this impresse following is written in the like golden letters vpon a ground of Azure, neere to the portraiture of a greene Dragon supporting

porting a coate of armes, wherein is figured a key; which dragon with the rest is the armes of this Citie of Wormes. *Draco clauem tenens industriâ vastas solitudines excoli, fide & constantiâ ad decus perueniri demonstrat. Hæc maiores Vangionum urbis suæ arma esse voluerunt.* Also another part of this *Prætorium* is beautified with sundry notable historicall descriptions of the ancient Romanes. Vnder one whereof I read this following.

Sexti Tarquinij regij filii libidine factum est, ut Romæ exactis regibus consulare imperium iureiurando constitueretur, isque bonos primò Lucio Iunio Bruto sceleris vindici decerneretur. Next this.

Patris amoris vim ex animo potius eijcere, liberosque securi ferire quàm libertatem ciuium perfidiâ imminui nobili exemplo.

L I Br. docuit:

Then againe this. *Horatium Coclitem contra omnes hostium copias tenuit in ponte solum sine vllâ spe salutis suæ patriæ salutis.* Also this. *Pro imperij gloriâ atque dignitate magnum animum suscipiendum Mutius ad necem Porſennæ impulsus, docet.* Last of all this. *Vt Clælia Virgo, ita omnes suo casu aut confirmare patriæ salutem, aut periculum morari debent.*

Vnder the Senate house there is a faire walke supported with stately pillars that doe make a pretie arch at the top. Also the rooffe of the walke is finely painted, wherein are made the pictures of all the Emperours. A sight very beautifull.

The

The Government of this Citie hath bene diuers according to the change of times, and it hath acknowledged many Lords. It was first subiect to the Treuirians, as being a colonie of the Citie of Treuirs, to whom they payed a yearely tribute. Next, to the Romanes, where one of their Prefects resided with a garrison of souldiers for the defence of the citie against the Germans on the other side of the Rhene. Their first Prefect was appointed by *Iulius Caesar*, who in the like manner assigned more Prefects with garrisons for other cities and townes, as I shall hereafter declare in the description of them, the authoritie of each being so limited, that he was subiect to a superiour Gouvernor who was the Prefect of Mentz, or rather the Duke of Mentz commonly called *Dux Moguntinus*, as I haue before written in my obseruations of Straßbourg. Thus for the space of 500 years this Citie sustained the yoke of a seruile subiection vnder the Romane Emperours, euen till the time of that *flagellum Dei Attila* King of the Hunnes, who breaking with a great armie out of the country of the Sicambrians which are now those of Gelderland, destroyed this Citie together with all the other famous cities that were situate on that banke of the Rhene, which was in those daies esteemed a great part of the French Kingdome. From the time of that miserable ruine and depopulation, the Citie was euer alienated from the Romanes. Againe within fewe years
after

after that desolation, the inhabitants of the territory thereabout reedified the citie, adorning it with Walles, Churches, and goodly buildings. And within few yeares after these reparations it came into the hands of the French Kings, who gouerned it a long time; and were so delighted with the sweetnesse of the situation, and the opportunity of the place, that some of them kept their Court there, as I will hereafter mention. But at length by the fatal reuolution of time it descended to the sway of the Germane Emperours, whereof some haue graced it partly with the residence of their Court in this Citie, partly by the solemnization of great marriages, and partly by the celebration of generall counsels and other famous meetings, as I will by and by more particularly declare. So that at this day it flourisheth in a most opulent estate, and enioyeth great peace vnder their sacred clientele and protection.

So delicate a place is this Citie of Wormes (for indeed I attribute much to it by reason of the admirable amenitie of the situation thereof) that some of the French Kings did oftsoones keepe their royall residence here when it was subiect to their dominion, as I haue before written. For we reade that *Pipin* King of France kept his Court here in the yeare 764. when he condemned *Tassilo* King of Bauaria of treason. Also in the yeare 769 the said King *Pipins* sonne *Charles* (who was afterward that most renowned and victorious Emperour

Emperour of Germanie surnamed the Great, from the greatnesse of his valiant exploites) was in this city crowned King of France. Againe in the year 770. Prince *Adolphus* that was the Generall Captaine of King *Charles* forces, marched from this citie with his armie towards the Saxons, and in the year 779. brought with him some of the Princes of Saxonie to this City as hostages to King *Charles*. In the year 783. *Charles* being now inaugurated into the Empire, solemnized a royall marriage in Wormes with the Lady *Fajtrada*, who was his fourth wife, and the daughter of the Earle of Franconia. In the year 790. the same *Charles* the Great kept his imperiall Court for the space of a whole year in this City, but by reason that his Palace was casually burnt and vtterly consumed with fire, he remoued his Court therehence to his Palace of Ingelheim where he was borne not farre from the City of Mentz. Moreouer there haue bene fve famous Councils kept in this City. Whereof the first was celebrated by *Ludouicus Pius* the Emperour and sonne of the foresaid *Charles* the Great in the year 829. The second by *Ludouicus* the second who was the sonne of the foresaid Emperour in the year 868. in the moneth of May, hauing assembled together a great multitude of Princes and Bishops against the errors of the Grecians. The third by *Henry* the third and Pope *Leo* the ninth about the time of Christs natiuity (which we commonly call Christmasse)

in

in the yeare 1051. The fourth by that worthy Emperour of sacred memorie *Henry* the fourth in the yeare 1076. which Councell is much the more famoused for that by the consent of all the German Bishops which he then assembled together, saving those of Saxonie, he deposed Pope *Hildebrand* otherwise called *Gregorie* the seventh. The same Emperour at diuers other times much frequented this City, because in the midst of all his bitter persecutions and conflicts which he suffered by meanes of the Romish Clergie, he found Wormes a most secure refuge and shelter for him; the Citizens being so lovingly inclined to succour him in his afflictions that they neuer forsooke him, but exposed both their bodies and goods for his safety to the very utmost of their power, which thing hath purchased them no small praise. The fifth and last Councell by the Emperour *Henry* the fifth, in the yeare 1122. the Bishop of Ostia being sent thither with two Cardinals in the behalfe of the Pope, at what time that great controuersie was composed betwixt the secular Princes and the Ecclesiasticall Prelates about the bestowing of Bishopricks and spirituall preferments. As for great marriages celebrated in this City, I haue read of one very famous marriage kept here besides that before mentioned of *Charles* the Great, which I am the more willing to mention because the woman here married was borne in my owne country of England. For here in the
 yeare

yeare 1235. or thereabout, the Emperour *Fredericke* the second, solemnized a most pompous marriage with the Lady *Isabella* the daughter of King *Iohn* of England. This Lady was his third wife. Amongst many other things that historians haue written of this City, one memorable matter is of one of our English Kings, euen King *Richard*, for whose memorie sake I will make some mention of him; after that *William* King of the Romans was slaine by the Frisians, there was a great iarre betwixt the Elector Princes, about the election of a new Emperour. For some of them stood for *Alphonfus* King of Castella, others for *Richard* King of England. In this Dissension the chiefeſt Princes which were of the predominant faction, namely the two Archbishops of Mentz and Colen, and *Ludouicus* Count Palatine of Rhene, chose the foresaid King *Richard*. Wherevpon shortly after this election he trauelled into Germany, and after many solicitations and great promises of fauour, he was honourably entertained in this City of Wormes, in the yeare 1258. in the moneth of Iulie. But before he was admitted within the gates of the City, the Wormacians drew him to this composition, that he should presently disburse ten thousand marks of siluer for the necessity of the City: which being performed according to their demand, they afterward did homage vnto him. After which time King *Richard* returned into England, and about two yeares after, euen in
the

the yeare 1260. came backe againe to Wormes, where he was a prety while resident in the City, during the time of whose residence there he compounded certaine controuersies both betwixt the city of Wormes and the towne of Oppenheim, and also betwixt Wormes it selfe and some Noblemen of the same City. Moreouer the same King celebrated a famous Diet in this City of Wormes, about nine yeares after that, euen in the yeare 1269. and concluded a publique peace in the whole City, abolishing all manner of tolles and taxes both by land and water. All these memorable histories tending to the illustration of this renowned city of Wormes, I haue thought good to insert into these my Obseruations, as I haue found them in *Muskers Cosmographie*, vnto whom they were sent from the Senate of the same City (as he himselfe affirmeth) by way of an epitome of the Wormacian Annals, for the better garnishing of his Cosmographicall volume.

What famous persons of great marke haue bene buried in this city I know not, because I surueyed not the monuments, but surely I heard of no more then one great man, who was a Prince of great renowne in his daies. Namely, one *Conradus* Duke of Franconia, furnamed the wise, who was the sonne in lawe of the Emperour *Otho Magnus*, whose daughter *Ludgarda* he married. This *Conradus* was slaine with an arrow in that famous battel that the foresaid Emperour fought with the

the Hungarians vpon the fourth day of August *anno* 955. neere to the city of Augusta; from which place his body was afterward brought hither to Wormes; and here interred. But it was not my hap to see the monument it selfe.

One principall thing that I obserued in my obseruations of Basil, Straßbourg, and Heidelberg, namely the writing of a short index of such famous professors of learning as haue liued or died therein; I haue omitted in these two last cities of Spira and Wormes. Because I haue neither read nor heard of any excellent men that they euer bred. Onely Wormes was once adorned with one singular scholar, whome I will not let passe without mention; and yet but briefly name him, because I haue already spoken of him in my obseruations of Heidelberg. This was *Ioannes Dalburgius*, a very rare man in the age wherein he liued, and a great Mecænas and fosterer of learned men: who after he had enjoyed the Episcopall dignity foure yeares; died in the yeare 1503. in his Palace of Ladenburgum. More then him I cannot name in this city of Wormes.

It remayneth now that I speake a little of the religion of this city, according to that course that I haue hitherto obserued in euery German city sauing Basil. Therefore I will briefly touch this, and so make an end of this history of Wormes. The religion is mixed, as that of Spira. For it is partly Protestant of the Lutheran religion, and partly Papisticall.

Vnto the Papists belongeth the Cathedrall Church as that of Spira, because the Bishop of this city is a Papist. But the Protestant faction is both the greater in number, and the stronger in power. For almost all the better families of the City are Protestant.

Thus much of Wormes.

I Departed from Wormes about halfe an hower after twelue of the clocke the eleuenth of September being Sunday, and came to Oppenheim a pretty faire towne in the lower county Palatine, which is about twelue miles beyond Wormes, about fixe of the clock in the euening. I obserued a very fruitfull soyle in all that space of ground betwixt Wormes, and Oppenheim bearing notable commodities, as corne, vineyardes &c. This Towne belongeth to the *Pfaltzgraue* of Rhene and professeth the same religion that he doth. Here died *Rupertus* King of the Romanes, who was afterward buried at Heidelberg, as I haue before mentioned in my notes of that City. The inhabitants of this towne doe attribute very much to the situation of it. For they affirme that it is situate in the same manner as holy Ierusalem was: Because it standeth vpon the side of a hill. For so we may reade that a part of Ierusalem stood, euen the same part which is called Sion, which (as Historians doe write) was built vpon the very side of a hill, the top whereof was adorned with

with King *Dauids* Palace. Also the inhabitants of the City of Bergamo in Italy (whereof I haue before written) may as well compare the situation of their City with that of Ierusalem, as these men of Oppenheim. For that standeth as pleasantly vpon the side of a hill as this doth. Truly the sight of them both is so pleasant that the Citizens may iustly boast of it. They haue one pretty Church in Oppenheim called Saint Catharines, which is scene as farre off.

I departed from Oppenheim the twelfth day of September being Munday about fixe of the clocke in the morning, and came to the city of Mentz about tenne of the clocke in the morning, which was tenne miles beyond it. It was my hap in this iourney betwixt Oppenheim and Mentz to haue such a notable companion as I neuer had before in all my life. For he was both learned and vnlearned: Learned because being but a wood-cleauer (for he told me that he was the Iesuits wood-cleauer of Mepzt) he was able to speake Latine. A matter as rare in one of that fordid facultie as to see a white Crowe or a blacke Swanne. Againe he was vnlearned, because the Latin which he did speak was such incongruall and disioynted stufte, such anti-priscianisticall eloquence, that I thinke were graue *Cato* aliue (who for his constant seuerity was called *irides*, because he neuer or very seldome laughed) he should haue more cause to laugh if he should heare this fellow deliuer his minde in Latin, then when he saw an Asse eate thistles. G g 2 My

*My Obseruations of Moguntia,
Otherwise called Moguntiacum, but commonly
Mentz.*

THE situation of this City is pleasant, yet not comparable to that of Strasbourg, Spira, and Wormes. For each of these standeth in a pleasant plaine. But this is inclosed on the south and east sides with a hill, which me thinkes doth something eclipse the beauty of the city. Yet these hilles are very commodious to Mentz. For they are most plentifully planted with faire vineyards. All the north side is washed with the riuer Rhene which runneth hard by the walles thereof. I obserued that this city is built in a longer forme then any other German citie that I saw, sauing Heidelberg, the breadth of it being not very great. Yet this length doth yeeld a passing faire shew to those that approach towards the city from any quarter either by land or water, sauing onely from the south. Because the hills on that side doe interclude the sight of the city. The streetes are many, and some very faire, being adorned with many goodly buildings of great antiquity, whereof diuers I obserued foure stories high; also their walles are very strong and ancient, & beautified with fise gates. But the olde Mentz that flourished in the time of *Iulius Cæsar*, stood not so neere the Rhene as this doth; but higher vpon the hill, as it doth.

doth manifestly appeare by those ancient *rudera*, that I perceiued in diuers places of the same hill. Which being afterward destroyed by *Attila* King of the Hunnes, the founders of this second city thinking this to be a more opportune place for the building of their City then that vpon the hill, haue now built it hard by the Rhene, as I haue already said. I finde some difference amongst the historians about the first founder of this City. For some write that it was built by Prince *Trebeta* the founder of Treuirs and Strasbourg. Others ascribe the first foundation to one *Moguntius* a Troian, from whom they say it hath the denomination of *Moguntia*. And others againe do affirme that the name *Moguntia* is deriued from *Moganus* a river ruuning neere to it, which is otherwise called *Mænus* that runneth by the city of Franckford. For at this City the Mænus and the Rhene do meete and make a confluent, as at Lyons the Arar and the Rhodanus, at the Citie of Confluence (whereof I shall heereafter speake) the Mosella and the Rhene. How this appellation of *Moguntia* degenerated in proceffe of time to this moderne name of Mentz I do not know. But the like abbreviation I perceiue hath hapned to other German Cities. For the old name of *Aquisgranum* that noble City of Prouince is now come to Aach, *Turegum* (of whom I haue before written) the Metropolitan of Switzerland to Zurich, *Rubeachum* a famous City of *Alsatia* to Rusach, *Wormacia* to

Wormes, and so Moguntia to Mentz.

The churches of the city are tenne, where-
of the Cathedrall is a building very sumptuous, and adorned with a tower of a very eminent heighth, but inferiour to other German churches that I saw before, especially those two of Basil and Strasbourg. This church is dedicated to Saint *Martin*, and was first founded about the yeare 1011. by one *Willigisus* the foure and thirtieth Bishop of Mentz that was priuie Counsellor to the Emperour *Otbo* the second, and the first elector of the Empire of all the Moguntine Archbishops. Of whom it is written that he had the picture of a wheele painted in his refectory with this inscription

Willigise memineris quid sis, et quid olim fueris.

Since which time the wheele hath euer beene the armes of the Archbishoprick of Mentz, and confirmed by the Emperour *Henry* the second surnamed the Holy. This foresaid Cathedrall church was onely begun by that Bishop *Willigisus*, but not finished by him. For the third Bishop that succeeded him, one *Bardo*, Abbot of Fulda, was the man that brought that noble worke to perfection. I obserued a thing both in this church, and in most of the other German churches, as also in many of the ciuill buildings of their cities, that I could neuer perceiue in any of mine owne country of England, or France, Sauoy, or Italy: that in the outside of the
rooffe

rooſe of their buildings, euen in the middeſt of the tiling they haue a great company of open places like windowes contriued in both ſides of the rooſe, to what uſe it ſerued I could not deuife. For if it be made for light ſake, it ſeemeth in my opinion ſomething needleſſe, becauſe the other windowes of the ſame edifice do miniſter ſufficient light. Therefore I thinke it ſerued for ſome other uſe, which vnto me is altogether vknowne. Many goodly monuments this church containeth both ancient and moderne, but eſpecially of their Biſhops. Whereof one I obſerued to be more beautifull then the reſt, which is erected on the north ſide of the body of the Church, and inſerted into one of the maine pillars. This is of their laſt Archbiſhop. His ſtatue is erected at length in his epiſcopall ornaments, moſt curiouſly carued in alabaſter with a miter on his head exceeding richly beſet with pearles and precious ſtones fairely repreſented in the ſame. Alſo it is garniſhed with many pillars of coſtly marble, and ſundry golden ſcutchins. At the top of all two Angels are pourtrayed fitting, and holding a peece of parchment in their right hands, wherein this is written,

Memento homo quód cinis es.

And in their left handes lilies. Aboue them is repreſented an other Angel ſounding of a Trumpet. Beneath, about the baſe of the monument, this Epitaph is written vpon a faire peece of touchſtone.

G g 4

D. O. M.

D. O. M.

Rmo. et Illmo Dño Dño Wolphango de nobili et vetustâ Camerariorum de Wormaciâ dictorum à Dalburg familiâ: Archiepiscopo et Principi Electori Moguntino prudentiâ, eloquentiâ, et iustitiâ singulari, de totâ Ecclesiâ et repub. benè merito, anno Dni 1592. magno omnium desiderio et consensu electo, in regimine annis 19. moderato et pacifico; anno denique 1601. die Aprilis 5^o, piè placidèque defuncto, et hîc publico omnium luctu recondito Ioannes Suicardus Successor Prædecessori meritissimo F. C. Anno. 1606.

Also on the South side of the Church, a little within the entrance, I saw another more sumptuous monument then this before mentioned, of a certaine Bishop of Wormes, who was also Warden and Deane of this Cathedral Church of Mentz. I take this monument to be nothing else then a *cenotaphium*, that is, a Sepulchre void of a body, being erected only for honour sake, according to the custome of the ancient Romanes. For it appeareth by the Epitaph subscribed that the body was buried at Wormes. It is raised to an exceeding heighth, euen thirty foote high by my estimation, garnished with goodly pillars of great value, partly of changeable-coloured marble and partly of touch-stone; and adorned with great store of Scutchins and Armes, curious golden borders, and workes. About the middle is made the effigies of him at length in his Episcopall ornaments with his
Crozier

Crozier, and his hands that are couered with his episcopall red gloues, are eleuated to the image of Christ erected opposite vnto it vpon a faire Crosse of touch-stone. Vnder the same this epitaph is written in golden letters vpon a faire ground of touch-stone.

Georgius Dei gratiâ Episcopus Wormacien. ex nobili familiâ à Scomenburg ortus, huius Metropolitanæ Ecclesiæ Præpositus, ac prius Annis xvij. Decanus, tandem verò Cæsaris Rodolphi II. vices in Conuentu Deputatorum Imperij gerens obiit Spiræ, sepultus autem Wormaciæ in Ecclesiâ Cathedrali. In pace quiescit Princeps de Repub. Christianâ ac presertim Ecclesiâ cui prudentiâ singulari, studio & labore indefesso, laudeque eximiâ præfuit atque profuit, optimè meritis. Anno M. D. lxxxv. die xi. Mensis Augusti.

Opposite vnto this rich monument there is a maruailous curious Altar adorned with great variety of marble, and exquisite images gilted and carued in Alabaster, Amongst the rest I noted one thing very attentiuely, euen a great Whale swallowing vp the Prophet *Jonas*: A deuice passing finely contriued. Many other goodly monuments I saw there of their Prelats and others decked with Epitaphs, which the shortnesse of time would not giue me leaue to writs out. Besides I obserued two faire Pulpits in the body of the church. Whereof

ouo

One was very sumptuous, the toppe being wonderfull curiously decked with many excellent workes richly gilted, yet al made in wain-scor: besides I noted certaine pretty little images of alabaſtar very artificially expreſſed in the ſame toppe. As of the three principal chriſtian vertues. Faith, Hope, and Charity. Alſo the foure Cardinall morall vertues, Juſtice, Fortitude, Prudence, and Temperance. There are written theſe two ſentences out of Saint Paul.

Stella a ſtellâ differt in claritate: ſic reſurrectio mortuorum. 1. Cor. 15. ca. alſo above that this is written in golden letters. *Prædica verbum, inſta opportune, importune, argue, obſcra, increpa, in omni patientiâ et doctrinâ.* 2. Tim. 4.

This City was converted to Chriſtianity in the time of Saint Paul the Apoſtle as ſoone as any city of all Germany. For eyther *Crefcens* which was one of Saint Pauls ſcholars, whome he mentioned in the ſecond Ep. to Tim. 4. cap. 10. ver. 61 *Crefcentius*, who was alſo his Scholer, was the firſt Apoſtle of this city, and (as they ſay) the firſt Biſhop. After whom there was a ſucceſſion of many holy and godly Biſhops, But their firſt Archbiſhop was mine owne countriman (as I have both often read, and alſo heard from that learned Ieſuite *Nicolas Serrarius* of Mentz) whome I will therefore *bonoris cauſâ*, mention. Euen *Boniſacius* an Engliſhman, one of the rareſt and worthieſt men that euer poſſeſſed the Sea of Mentz, and therefore much celebrated amongſt

amongst the learned Germanes for his diuine
 urning and holy conuersation of life. His
 me was first *Winifride*, and was a Bene-
 fine Monke (as *Serrarius* told me) before
 came to Mentz. He was the seventeenth
 shop of this City, and came ouer in the
 ne of *Pipin* King of France, about the
 are 776. At what time the Archbishoprick
 Wormes being extinct in the time of their
 rchbishop *Gerulio*, was translated hither, as
 haue before reported in my obseruations of
 at City. This *Boniface* was in a manner
 e second Apostle of Germany, and much
 formed diuerse Churches in many parts of
 at Country, as in Thuringia and elsewhere
 s I haue reade in the workes of learned
Letantbon) greatly taxing the Priestes for
 lultery, and inflicting the punishments of a
 hole yeares imprisonment vpon the offen-
 ours. He was Archbishop of this City five
 and thirty yeares, and the founder of that
 ost famous Abbey of Fulda in Buchonia,
 hich remaineth yet to this day, and is esteem-
 l one of the most magnificent Monasteries
 f all Christendome; in the which at last he
 mselfe was buried, after he had suffered
 artyrdome in his old age amongst the Frisians
 or the free preaching of the Gospell. So
 at his monument is shewed in that Abbey
 o this day. Besides many other worthy
 rchbishops that flourished in this City after
 y countryman *Bonifacius*, *Rabanus Maurus*,
 at was once Abbot of the foresaid Abbey
 of

of Fulda, is much celebrated by authors, being the fifth Archbishop after *Bonifacius*, whome I therefore name because he was the disciple of an other most famous and learned countryman of mine owne, *Venerabilis Beda*. I haue before mentioned who was the first elector Archbishop of this city, namely *Willigifus*. Euer since which time the Archbishop of this city hath beene a soueraigne Prince of most eminent authority. For besides his great Signiory and large territory that he hath to maintaine his principallitie, he is the cheef Elector Prince of the sacred Roman Empire next to the King of Bohemia about al the rest. Also he is intituled Chancellor of Germany for the more addition of dignity. Moreouer his spirituall iurisdiction extended it selfe so farre that he hath these 12 Bishopricks subiect to his see, namely that of Curia in Rhetia, Constance in Sueuia, Strasbourg in Alsatia, Spira, Wormes, Wirceburgum Franconia, Augusta in Vindelicia, Aistet in Bauaria, Padeborna in Westphalia; in Saxony these 3. Hildiheim, Halberstat, & Verda. The name of him that was the present Archbishop of Mentz when I was there, was *Ioannes Suicardus*, who then kept his residence at a palace he had in the countrie. I obserued his Palace in the Citie to be a building of great magnificence standing about the farther end of the west part of Mentz, and built hard by the Rhene, which to those that come to the Citie eyther by
water,

water, or by the North side of the land doth present a very faire shew, and much beautifie that part of the Citie. Also there is another goodly building adioyning next to it, which is the Chancery house of the Citie.

The antiquities of this Citie both sacred and ciuill are more then in any City whatsoever in all Germany. In so much that the foresaid Iesuite *Serrarius* hath lately written a very elegant booke of the Moguntine antiquities which he shewed me; hauing dedicated it to the present Archbishop *Ioannes Sui-cardus*. But it was my chance to see but one of them, which of all the ciuill is esteemed the most remarkable in the whole Citie.

And indeed a thing very worthy the obseruation both for the worthinesse of the founder, the nobility of the worke, and the mention of it in ancient authors. In that I came to the sight of it I do thankfully acknowledge my selfe beholding to the foresaid Iesuite, who very kindly procured me the meanes to see it. This is nothing else then a stonie *Colossus* erected in a vineyard vpon the top of a certaine hill on the South side of the Citie, (where in former times a part of the ancient Citie stood) neere to a Monastery dedicated to St. *James*, in which there is a conuent of St. *Bennets* Monks at this day. The vineyard is inuironed round about with a wall of a conuenient height, to the end to preserue the monument that none may come to it without leaue. And there is but one way to it by a dore

dore that is alwaies locked. The author of this was *Drusus Nero* the sonne in law of *Augustus Cæsar* by his fourth and last wife *Livia Drusilla*, and the brother of the Emperour *Tiberius*. This monument did he erect iust about the time of Christs incarnation, when he waged warre with the Germanes in this place (as both *Cornelius Tacitus* and *Suetonius* do make mention) leauing it vnto posterity as a memorial of his name, that he had once skirmished there with the Germanes, and conquered them in battell. The thing it selfe is a very huge and massie *moles* of stones rammed together, and made something in the forme of an akorne. For which cause it is called in the Germane tongue *Cichelfstein*, which signifieth an akorne. Howbeit the lower part of it differeth something from the fashion of an akorne. But the higher part resembled it as neere as can be. For all the lower part from that part of the foundation which appeareth above the ground to almost the middle, is made square, whereas the lower part of an akorne is round; and from corner to corner I take it to be almost fortie foote. All the higher part ascendeth lesser and lesser towards the top, yet after such a round manner, that it doth very artificially resemble an akorne. One very strange thing I obserued in this masse, that whereas I and another Gentleman that went with me to see it, stroke the stones of the worke at the farther corners, he at one corner, and I at another,

her, with little stones that we tooke vp for
 he same purpose; the noise of the stroke
 would easily be heard from one corner in
 another which were about fiftie foote asun-
 der, though we strooke the stones of the
~~wales~~ as soft as could be possible. A matter
 much to be wondered at except either the
 foundation be hollow, or some part of the
 same square masse. A Gentleman of good
 quality told me that when *Albertus Mar-*
quesse of Brandenburg did of late yeares op-
 rugne this Citie with with great hostilitie,
 he did set a worke certaine masons to pull it
 lowne, as being a prophane Pagan monument.
 But they found such extreme difficulty in
 pulling the stones asunder, though they la-
 oured most painfully with their mattocks
 and other instruments, that after they had
 done a little they ceased from their worke.
 For they found it almost as difficult to pull
 it downe as to build it vp, by reason that
 the stones are with such admirable hardnesse
 compacted together. Yet that which they
 did to the vpper part of it, hath much dis-
 figured and blemished the grace of the mo-
 nument.

Besides many other things that haue greatly
 graced this city, and made it famous ouer all
 Christendome, as the Archiepiscopal dignity,
 the antiquity of the foundation, the noble
 monuments, the sumptuousnesse of their build-
 ings publike and priuate, the frequency of
 people inhabiting the same, and the oppor-
 tunity

tunity of the situation, that most incomparably excellent art of printing which was first inuented in this city, is not to bee esteemed the least, nay rather it deserueth to bee ranked in an equal dignity with the worthiest matter of the whole city, if not to bee preferred before it For in this City of Mentz was the diuine art (to giue it an epitheton more then ordinary by reason of the excellency of the inuention) of printing first deuised by a Gentleman or rather a Knight of this city one *Ioannes Cuttenbergius* in the yeare of our Lord one thousand foure hundred and forty; euen in that very yeare that *Fredericke* the third was inaugurated into the Empire; and in the time of their Archbishop *Theodoricus* who was the sixty seventh after *Crescens* the first Apostle of the City. Well might that ancient Poet write those verses in praise of this noble art that *Kirchnerus* hath cited in his oration of Germany; which I haue inserted into my obseruations;

*O Germania muneris repertrix,
Quo non utilius dedit vetustas,
Libros scribere, quæ doces, premenda:*

For surely if we rightly consider it, we shall finde it to be one of the most rare and admirable inuentions that euer was, since the first foundation of the world was laid. For what I pray can be deuised in *rerum natura*, more strange, then that one man should be able by his Characters composed of tinne, brasse, &
stibium

* stibium to write more lines in one day then the swiftest Scriuener in the world can do in a whole yeare? according to that old verse

Imprimit una dies quantum vix scribitur anno.

A matter that may seeme incredible to the vnderstanding of many men, yet most certainly verified by experience. By vertue of this arte are communicated to the publike viewe of the Worlde, the monuments of all learned authors that are set abroach out of the sacred treasure of antiquity, and being now freed from that Cimmerian darknesse wherein they lurked for the space of many hundred yeares, and where they did *cum tineis ac blattis rixari*, to the great prejudice of the common weale of learning, but especially of Gods Church, are diuulged to the common light, and that to the infinite vtility of all louers of the Muses and professours of learning. By this arte all the liberall sciences are now brought to full ripenesse and perfection. Had not this art bene inuented by the diuine prouidence of God, it was to be feared lest the true studies of all disciplines both diuine & humane would haue suffered a kind of shipwrack, and haue bene halfe extinct before this age wherein we breathe. I would to God we would thankfully vse this great benefite of our gracious God (as a learned author saith) not to the obscuration, but the illustration of Gods glory, not to dis-ioine but

* This is a kind of white stone found in siluer minnes which they vse in printing.

tunity of the situation, that most incomparably excellent art of printing which was first inuented in this city, is not to bee esteemed the least, nay rather it deserueth to bee ranked in an equal dignity with the worthiest matter of the whole city, if not to bee preferred before it. For in this City of Mentz was the diuine art (to giue it an epitheton more then ordinary by reason of the excellency of the inuention) of printing first deuised by a Gentleman or rather a Knight of this city one *Ioannes Cuttenbergius* in the yeare of our Lord one thousand foure hundred and forty, even in that very yeare that *Fredericke* the third was inaugurated into the Empire; and in the time of their Archbishop *Theodoricus* who was the sixty seventh after *Crescens* the first Apostle of the City. Well might that ancient Poet write those verses in praise of this noble art that *Kirchnerus* hath cited in his or of Germany; which I haue inserted in observations;

*O Germania muneris reperit
Quo non utilius dedit vel
Libros scribere, quæ dedit*

For surely if we rightly consider it we shall finde it to be one of the most considerable inuentions that euer was the foundation of the world. I pray can be deuised so strange, then that one may call these Characters composed

stibium to write more lines in one day then
the swiftest Scriuener in the world can do in
the whole yeare? according to that old verse

Imprimit una dies quantum vix scribitur anno.

A matter that may seeme incredible to the
vnderstanding of many men, yet most cer-
tainely verified by experience. By vertue of
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viewe of the Worlde, the monuments of all
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the sacred treasure of antiquity, and being
now freed from that Cimmerian darknesse
wherein they lurked for the space of many
hundred yeares, and where they did *cum tineis
ac blattis rorari*. to the great prejudice of the
common use of learning, but especially of
Gods Commandments diuulged to the common
light, and to the infinite vtility of all
lovers of knowledge and professours of learn-
ing. All the naturall sciences are
now brought to their full time and perfection.
We are much obliged by the diuine
providence, that we be feared lest
all this should be both diuine
and naturall knowledge a kind of
extinct before
I would to
God this great be-
nefit should be
learned au-
thors but the il-
literate and
ill-joine but

er minnes which

rather

rather to conioine the members of Christes militant Church here on earth.

Within a short space after this singular inuention of printing, ensued the institution of a Vniuersity in this city, in the time of the Archbishop *Theodoricus*, vnder whom printing began. I think this Vniuersity was neuer great. Surely what it was in former times I know not, but at the time of my being there it consisted principally of one Colledge, where was that of the Iesuites, a building that was lately founded within these few yeares, and endowed with conuenient maintenance by the munificence of the Archbishops, whereof *Ioannes Suicardus* who was Bishop when I was there, (as I haue before said) hath bin a notable benefactor to it. This Colledge is a conuenient faire house, but much inferiour to the maiestie of diuers Colledges in our famous Vniuersities of Oxford and Cambridge, to whome I attribute so much for the stateliness of their building, that I preferre some of them by many degrees before any Colledges that I saw in my trauels. It was my hap to visite this Colledge, where *Nicolaus Serrarius* the Antesignanus of all the Iesuiticall familie, vsed me more kindely and familiarly then I thinke he doth euery Protestant that commeth to him. For besides other courtesies he shewed me their Library, which is a passing faire place, and furnished with great variety of excellent bookes, especially Theologicall. I will giue this *Serrarius* his due.

lue; for *Virtus etiam in hoste micat*: certainly
 he is a man of that excellent learning, that
 hee deserueth great praise. Also he is report-
 ed to be so rare a linguist, that I heard he
 speaketh at least fixe languages. I would to
 God hee would cease to write so virulently
 against our Protestants, especially poore *Mar-*
in Luther, whom he hath most bitterly exa-
 gitated in that inuestiue booke intituled *de*
Lutheri magistro, by *magistro* meaning the
 Deuill.

Besides these two things last mentioned,
 the art of printing and their Vniuersitie, this
 City is much celebrated by historiographers
 for three other matters. First the fighting
 of many famous battels near to this City.
 Secondly for certaine notable bridges built
 here over the Rhene. Thirdly for the death
 of great personages in the same City. The
 principall battels fought there were waged
 by the Romans: as by *Drusus Nero* whom I
 haue before mentioned, who skirmished in
 this place with the Germans. But this was
 not the place where he brake his legge by
 falling from his horse, as some doe write.
 For that mischance he had at the towne of
 Bing (as I will hereafter mention) which is
 situate about some ten miles beneath Mentz,
 vpon the left banke of the Rhene. Alio
Aurelianus the fixe & thirtieth Roman Em-
 peror fought a great battell here with the

Franci, * when he was but a yong man, before he was chosen into the Empire, and in that skirmish got a glorious victorie by slaying at the least thirty thousand of them. Likewise the Emperour *Otho* surnamed the Great, brought a great armie hither against his rebellious sonne *Ludolphus* (whom I shall hereafter mention againe) intending to haue incountred him in battell, but it hapned otherwise. For *Ludolphus* not daring to skirmish with his father, contained himself within the walles of the City, where after he had beene besieged for the space of nine weekes, there was a truce concluded betwixt his father and himselfe. The bridges that were built here were two, very famous for their founders. For the first was built by *Julian* the Apostate, the three and fortieth Emperour of Rome, and is mentioned by *Ammianus Marcellinus* the historiographer, which he caused to be made after he had conquered the Alemannes about Strasbourg, as I haue before mentioned. After that battell he came thus farre down with his armie from Alsatia, and made this bridge for the better conueighing of his Souldiers ouer the Rhene, to the end to skirmish with the Germans on the other side of the water: the other bridge was built by the Emperor *Charlemaine*, in the year 813. he bestowed maruailous cost on this bridge, though it were made but of timber. For

* These were Germans, and the inhabitants of Franconia.

the workemen were ten whole yeares building it; who compacted it together with such admirable strength, that it was thought it would haue lasted for euer. But in the yeare of our Lord 823. euen in the moneth of May, it hapned by a very dismall chance to be vtterly consumed with fire, the raging furie whereof waited that in the space of three houres, which ten yeares labour with infinite cost did scarce ioyne together. As for great persons that ended their liues in this City, I haue read of foure, especially of eminent marke. The first was that famous Roman Emperor, *Alexander Seuerus*, who by the meanes of one *Maximinus*, a Thracian Captaine that succeeded him afterward in the Empire, was here most cruelly slaine by a company of seditious souldiers that he appointed for the same purpose, euen after he had liued nine and twenty yeares, three moneths and seuen daies. His death was the more memorable because the historians write that he died the very same day that *Alexander* the Great did, which was the eight and twentieth of Iulie, being the day of his natiuity also. The second was that vertuous Lady *Mammea*, mother to the foresaid Emperour, and Aunt to that vicious Emperour *Heliogabalus*, who was slaine here at the same time with her sonne. The third an Empresse, whose name was *Fastrada*, the fourth wife of the Emperour *Charlemaine*, of whom I haue made mention before in my Obseruations of Wormes. In this City shee

was buried in the year 792. in the Church of St. *Albanus*. Also in the same Church is shewed the monument of *Ludolphus* Duke of Sueuia, the eldest sonne of the Emperour *Otbo* surnamed the Great, by his first wife *Editb* an English Lady. This *Ludolphus* died a naturall death in Lombardie, after he had gotten the victory of King *Berengarius* the third of that name, being sent against him by his father *Otbo*. But his body was afterward brought to this City of Mentz by the meanes of his brother *William* Bishop thereof. *Ludouicus Pius* the first Emperour of that name, and the sonne of the Emperor *Charlemaine*, died in this City in the threescore and fourth yeare of his age, after he had reigned seuen and twenty yeares: but his body was afterward buried in the City of Mentz neare his mother *Hildegardis*. Likewise many of Gods Saints and holy Martyrs of the Church, haue beene crowned in this City with the crowne of martyrdom. But the chiefeest of all, was the foresaid *Albanus*, who being a Grecian borne was expelled out of his native City *Philippi*, of Greece (vnto the inhabitants whereof St. *Paul* wrote his Epistle) by certaine Heretiques of his country in the year 425. and shortly after arriued at this City of Mentz, together with one of his countrymen called *Theonestus*, where at length he suffered death for the Gospels sake, and was buried in a part of the city, where there was a Church erected afterward to the honour of his

his name. In which the body of the foresaid Empresse *Faßrada*, doth lie interred.

One thing that is very memorable I will not omit in the discourse of this famous City of Mentz, that it gave the first vitall light to that learned and Rhetoricall Shee-Pope *Ioane*, where after shee had sate two yeares in the Popedome immediately after *Leo* the fourth, she died in child-birth. For it is most certaine that shee was borne in this place, being confirmed by the authority of many learned and ancient authours, though *Onuphrius Panninius*, an Augustinian Frier of Verona, and some of the Patriarches of the Iesuiticall societie haue of late yeares gone about to proue the contrary.

Iulius Cæsar hauing conquered all the Cities on this side of the Rhene which was in his time called *Gallicum littus*, the shore of *Gallia*, &c. planted garrisons in each of them as I haue already said, for the better fortification of the place, and to keepe the bordering people liuing in the same territorie in awe and subiection of the Romans. For which cause he assigned Lieutenants, called in Latin *Præfecti*, to all the principall Cities and Townes that he had conquered. But him that he appointed Gouvernour of this City he placed in a more eminent degree of dignity then the rest. For he intitled him *Dux Moguntinus*, as I haue before written in my Obseruations both of Strasbourg and Wormes. So that all the other inferiour Prefects were altogether subiect to

his becke. And of those Prefects there were ten feuerall persons that refided in as many diftinct places for the defence of the country. Whereof the chiefest was commorant at Strasbourg, as I haue before faid. The fecond at a place called Seltz. The third at Zabern in Alfatia, where the Bifhop of Strasbourg doth commonly keepe his refidence. The fourth at Altrip, not farre from Spira. The fifth at Wiffenburg. The fixth at Wormes. The feuenth at Bing. The eight at Boppard. The ninth at Confluence. The tenth and laft at Andernach. The authority of all thefe inferior Lieutenants was confined within thofe limits, that they had not the power to attempt any matter of moment without the leaue of the Moguntine Marshall or Lieutenant whom they acknowledged for their Generall Captaine. Also euery one of them had a complet legion affigned him for the defence of the place, which how much it containeth I haue before mentioned in my notes of Lyons. Two principall Marshals or Lieutenants of the Romans that made their refidence in this city, I will briefly mention, becaufe they were men of great eminency, and much celebrated by the ancient Roman historiographers. The firft was *Flavius Vefpafianus*, the fame that was afterward Emperour, and the fucceffor of *Vitellius*. Here he refided in the time of the Emperour *Claudius*, as I take it. The fecond was *Rufus Virginius*, a man much mentioned by *Cornelius Tacitus*. This *Virginius*

ius is the same that with *Iulius Vindex* Capitaine of the Roman legions in France, and *Sergius Galba*, (afterward Emperour) of those in Spaine, made an insurrection against the Emperour *Nero*, the news whereof droue him to that pittifull exigent that he was faine to cut his owne throate. But how long this City was swayed by a Roman Marshall after the time of *Iulius Casar*, truly I do not certainly know, howbeit I coniecture that it was subiect to the Romans as long as the other Cities in same banke of the Rhene, as *Straßbourg*, *Wormes*, &c. euen till the time of the Hunnicall King *Attila*, which being then expugned by his hostile sword, and consumed to dust and ashes by his incendiarie souldiers, it was afterward most sumptuously reedified by *Dagobert*, King of France, remaining for the space of many yeares vnder the dominion of the French Kings, till at last hauing shaken off the yoke of forraine Lords, it was wholly subiect to their Archbishop, who is at this day the soueraigne Prince and Lord of *Mentz*, which City doth professe the same religion that he himselfe doth, which is that of the Church of Rome.

Thus much of Mentz.

I Was imbarked at *Mentz* the thirteenth of September being Munday, about seuen of the clocke in the morning, and passed
downe

downe the goodly riuer Mænus, which at Mentz doth mingle it selfe with the Rhene, till I came to a towne within foure miles of Frankford, where I arriued, and from thence performed the rest of my iourney by land, and came to the Citie of Frankford, which is sixteene miles from Mentz, about fise of the clocke in the afternoone. But before I begin to write any thing of Franckford, I will make some further mention of the riuer Mænus, and of such things as I obserued betwixt Mentz and Franckford. This Mænus which heretofore was otherwise called Mogonus, is a very faire nauigable riuer, in some places almost as broad as the Rhene at Mentz. It is commonly esteemed the fourth riuer of Germany, and is in the catalogue of the Germane riuers ranked next to the Neccar that runneth by Heidelberg. It riseth in the countrie of Voitlandia, which confineth vpon Saxonie, euen a little beyond the Citie of Bamberg, and so rowling along with a great company of crooked windings, (not much vnlike to the noble Asiaticke riuer, *Mæander*, so celebrated by the ancient Poets for his often turnings) through the territory of Franconia, and entertaining these three riuers more, the Pegnetius at Norimberg, the Tuberus at Rotenburg, a Citie of the foresaid Franconia, and the Mimlingus, (all which doe issue out of the forrest Ottonica, that I haue before named in my discourse of Heidelberg;) at last it ioyned with the Rhene,

right

right opposite to the city of Mentz as I haue already said. I haue read foure Greeke verses of *Philip Melancthon* with a translation of the same into as many Latine, which he once made in a very conceited and wittie veine vpon the fve letters of the name of the riuier Mœnus, which according to a pretty kind of hieroglyphicall manner he hath so finely contriued, that the fve letters (but as they are the elements of the Greeke alphabet, not as Latine characters) doe expresse the full number of the daies of the yeare. I haue therefore thought good to mention those verses in this place, since this present discourse of the Mœnus doth minister this occasion vnto me: because I thinke they will be very acceptable to the learned reader. The learned reader I say, but not to the vnlearned. For indeed he must haue both learning, and a good capacity that shall rightly conceiue the meaning of them. Truly the elegancy of them in my poore iudgement is such, that for mine owne part I will boldly say they do expresse the most ingenious conceit that euer I read in my life. In so much that the first time I saw them, I did euen hugge them with a great applause. Whatsoeuer thou art that dost applaud elegancies, iudiciously reade these verses, and then I thinke thou wilt say they are worthy to be placed in the very front of thy index of elegant conceits. Without any longer preambles I present vnto thee the verses themselves, euen these.

448 CORYATS CRUDITIES.

Ἐξωχα τῶν ἄλλων τὰς φοίβας φράγας πορείας
 μάδαν, ὑρανίως καὶ διὰ ἡρᾶ φράγας.
 Ὅτι ἴτις συνέλυσεν πόσον ἔργον κύνειον,
 τὸ ποτάμι φράζει τὸ ἵονμα ὑμαδίων.

The Latine translation is this.

*Discite præcipuè solis motumque viasque,
 Vos quibus est patrium Francica terra solum.
 Namque dies totus quot traxerit ambitus anni,
 Id fluuii vestri vox benè nota sonat.*

Now the whole pith and marrow of the conceit doth consist in the resoluing of the five letters of the word **Menus*. For if thou apply euery letter of it as one of the Greeke Alphabet vnto those numerall figures that the same Greeke letters do expresse, then thou shalt presently apprehend the conceit, and must needs praise it for a passing witty inuention. Therefore thou must thus resolue the letters :

M	40
E	5
N	50
O	70
Σ	200

The totall number doth make vp the exact summe of all the daies in the yeare, euen
 365.

* Though the word be Mænus with æ dipthong; yet here he doth write it Menus, eliding the dipthong. For otherwise the conceit will not hold.

Now

Now I will returne againe to my liquid iourney betwixt Mentz and Frankford vpon the riuer Mœnus. The barke wherein I was carried contained a strange miscellany of people of sundry nations at that time, whose languages were (I thinke) a quarter as much confounded as theirs were in ancient times at that famous confusion of Babel. For in this barke there were some few of euery principall nation of Christendome, traouelling towards Frankford Mart, that began the day before. Amongst the rest, one of them was borne in the country of Lithuania, that adioyneth to a part of Poland, a passing sweet scholler, and a traoueller that had lately liued in the Vniuersity of Monachium commonly called Mynichin in Bauaria, a man that yeelded singular delight vnto me by his variable discourse seasoned with much polite learning. On both sides of the Mœnus I obserued a very fat soile, and two sumptuous palaces. Whereof one that I saw on the right hand, situate alone by it selfe in a very spacious and pleasant meadow, was the most Princely and royall building that I saw in Germany, sauing the Pfaltzgraues of Rhene in the citie of Heidelberg. For this was a seat well beseeming an Emperours Court; and the situation so sweet and delectable that it seemed to me to stand in a second garden of Eden. This one place doth sufficiently confirme the truth of *Kirchners* elegant agnomination in his Oration of the praille of Germany, that the Mœne will yeeld as great
Amenity

amenity as the Po of Italy, or any other for-
 raine river. The name of the place is *Kel-*
ſterbach. Heretofore the Landgraue of Haſſia
 was Lord of it. But I underſtood that he
 hath ſold it within theſe few yeares to a cer-
 taine Germane Prince. The other Palace
 ſtood in a certaine towne on the left hand of
 the Mœnus about foure miles on this ſide
 Franckford, and belongeth to the Archbiſhop
 of Mentz; but that is much inferiour to this.
 A little on this ſide the townes end of Franck-
 ford, I obſerued a moſt ruſfull ſpectacle that
 ſtrooke a certaine horreur into me, and ſo
 I thinke did into the hearts of moſt other
 relenting trauellers that paſſed that way:
 the bodies of ſixteene men hanging vpon a
 great ſtonie gallowes hard by the high way
 ſide, ſupported with many great ſtony pillars.

My Obſeruatiōns of Franckford.

Iulius Cæſar Scaliger hath written theſe verſes
 vpon Franckford.

*M*ulta laboratis debet Franckfordia fulcis :
 Multa racemiſeris vinea culta iugis.
Quid referam, quanta & quæ conuexere metalla?
Quæ Mars bellipotens, quæ petit alma Ceres?
Huc Italus patrijs miratur partibus orbem,
Aduectum huc ſtupuit Gallica magna ſuum.
Hic Oriens, hic terra nobis comperta ſub aſtris
Agnoscit Genii ſemina plena ſui.

Nec

Nec tamen in brutis sola hæc commercia rebus :

Hic animi æternæ sed cumulantur opes.

Quod si res paucas operosa est dicere merces :

Non magis est, cunctas res operosa dare ?

This City is commonly called *Franckfort am Mayn*, that is, *Franckford* situate by the riuer *Mœnus*. For they giue that addition to the name to the end to make a difference betwixt this Citie, and another of the same name in the dominion of the Marquesse of Brandenburg, situate by the riuer *Odera* that is famous for her Vniuersitie. The Territory wherein it standeth is called *Franconia*, *aliàs Francia Orientalis*, situate in the very *meditullium* or heart of all Germany, at the farthest edge whereof *Franckford* standeth. The situation of it is pleasant. For it is seated in a spacious plaine that yeeldeth notable abundance, yea a very *Cornucopia* of all necessary commodities. The Citie was first called *Helenopolis*, from Queene *Helena*, an English woman borne, and the mother of *Constantine* the Great. But in proceſſe of time, the denomination was changed from *Helenopolis* to the present name *Francofurtum*, which is deriued from *Francus*, the name of a Prince who was the sonne of *Marcomirus*, King of the country of *Franconia*, wherein (as I haue already said) *Franckford* standeth. It is distinguished by the riuer *Mœnus* into two parts, the greater and the lesser. The lesser is called *Saxenhausen*, that is, the houses

of the Saxons. Againe, these two are ioined together by a very faire bridge built all with stone, and supported with a dozen goodly stony pillers, each couple making a faire arch. Though the city be diuided into two parts, yet the gouernment is all one, and they are gouerned by one Senate. The walles that do inuiron the citie, are bvlit with such admirable strength, beeing compacted all of hard stone, and beautified with a great company of towers, strong bulwarks, and faire gatehouses, that they yeeld a most singular grace to the city. Also the same walles are inclosed with deepe trenches and moates. The principall Church of the city, which was built by *Pipin* King of France, (as *Munster* affirmeth) who dedicated it to the honour of our Sauour, though it bee now called Saint *Bartbolmewes* Church, doth present a goodly shew a farre off. Yet the inward matter of the Church is but ordinarie, and differeth but little from other colledge Churches of Germany.

There are two things which make this citie famous ouer all Europe. The one, the election of the King of the Romanes, the other, the two noble fayres kept heere twise a yeare, which are called the Martes of Franckford. As for the election, *Charles* the fourth, Emperour of that name established a decree for the perpetuall choosing of the King of the Romanes in this citie about the yeare 1350, which he confirmed with his golden
seale

scale of armes. Before which time the place of the election was vncertaine. For it was sometimes at Mentz, sometimes at Hagenaw, sometimes also at Franckford, and elsewhere, according to the discretion of the Elector Princes. By the King of the Romanes I meane him that either in the life of the Emperour, which is in possession of the Empire, or shortly after his death, is chosen for his successor by the Elector Princes; which title the chosen Prince doth retaine till he be afterward confirmed and crowned by the Pope. And after his coronation that title being abolished, he is stiled Emperour *Augustus*. The first institution of this custome is attributed to *Otho*, the third German Emperour of that name, who being in the city of Rome about the yeare of our Lord 1000. after he had punished those two famous rebels, Pope *John* the eighteenth, and *Crescentius* Consull of the City, ordained it for a perpetuall decree by the consent of Pope *Gregory* the fifth, that he which should be successor in the Empire, should be intituled King of the Romanes, vntill by his coronation hee were thoroughly inaugurated into the Empire.

The first that was chosen King of the Romanes was *Henry* the second, surnamed *Sanctus*. This constitution of *Charles* the fourth hath remained inuiolable euer since his time for the space of two hundred and fifty yeares. For there was neuer King of the Romanes chosen in any place since his death

but onely in Franckford. *Munster* maketh mention of a certaine custome obserued in this City, as a lawe at the time of the Electors dissention about the election of the King of the Romanes; which is this: when the Elector Princes cannot agree, one of the competitors that are named Kings of the Romanes, is to lie in armes neere the city of Franckford with an army of men for the space of halfe a moneth, to the end to skirmish with his competitor; and if he getteth the victory in battel, or by other peaceable meanes doth grow to a composition with his aduersarie, then hee is admitted within the gates of the citie, and saluted King of the Romanes, not else. Experience of this hath bene made betwixt *Henry* Landgraue of Thuringia, and *Conraae* the sonne of *Frederick* the second. And also betwixt *Ludouicus* the Bauarian, and *Frederick* of Austria. As for the Fayre it is esteemed, and so indeed is, the richest meeting of any place of Christendome, which continueth 14 daies together, and is kept in the moneth of March for the Spring, and in September for the Autumne. This Autum-nall Mart it was my chance to see, Where I met my thrise-honourable countryman the Earle of Essex, after he had trauelled in diuers places of France, Switzerland, and some parts of high Germany. The riches I obserued at this Mart were most infinite, especially in one place called *Under Den Roemer*, where the Goldsmithes kept their shoppes, which

which made the most glorious shew that euer I saw in my life, especially some of the Citie of Norimberg. This place is diuided into diuers other roomes that haue a great many partitions assigned vnto Mercers and such like artificers, for the exposing of their wares. The wealth that I sawe here was incredible, so great, that it was vnpossible for a man to conceiue it in his minde that hath not first seene it with his bodily eies. The goodliest shew of ware that I sawe in all Franckford sauing that of the Goldsmithes, was made by an Englishman, one *Thomas Sackfield*, a Dorsetshireman, once a seruant of my father, who went out of England but in a meane estate; but after he had spent a few yeares at the Duke of Brunswicks Court, hee so inriched himselfe of late, that his glittering shewe of ware in Franckford did farre excell all the Dutchmen, French, Italians, or whomsoever else. This place is much frequented during the whole time of the Mart with many eminent and princely perions. There I saw the Earle of Sconenberg, one of the most potent Earles of all Germany. For his yearly reuenues are (as I heard) about forty thousand pound sterling. Also I sawe many other Earles and some *Pfaltzgraues*: the number of whome is much multiplied (I vnderstand) in Germany. The reason whereof is, because if any Landgrave, *Pfaltzgrau*e, or Earle, hath any sonnes, all of them, more or lesse, do share in dignitie. For all the

Landgraues sons, if he hath ten or twenty, are Landgraues as well as himselfe. The like doth happen to the *Pfaltzgraues*, Earles, &c. But although their dignity be equall, yet their estates are very vnequall. For it falleth out very often that the eldest brother hath almost al, and many of the younger brothers but small meanes of maintenance.

After this I went to the Bookefellers streete, where I saw such infinite abundance of bookes, that I greatly admired it. For this street farre excelleth *Paules* Church-yard in London, *St. Iames* streete in Paris, the *Merceria* of Venice, and all whatsoeuer else that I sawe in my trauels. In so much that it seemeth to be a very epitome of all the principall Libraries of Europe. Neither is that streete famous for selling bookes onely, and that of all manner of artes and disciplines whatsoeuer, but also for printing of them. For this city hath so flourished within these fewe yeares in the art of printing, that it is not inferiour in that respect to any City in Christendome, no not to Basil it selfe, which I haue before so much commended for the excellency of that art. Likewise I visited diuers Cloysters full of wares and notable commodities, especially the Cloyster of Saint *Bartholmewes* Church; where amongst other things I saw a world of excellent pictures, inuentions of singular curiosity, whereof most were religious, and such as tended to mortification. Moreouer I saw their Exchange neere to the place before
men-

mentioned called *Under Den Roemer*. This is nothing like to ours in London, the Rialto of Venice, or that which I saw afterward at Middleborough in Zealand. For it is nothing but a part of the streete, vnder the open ayre. Here I obserued a frequent concourse of wealthy merchants from all the famoussest regions of Christendome. I noted a thing in this fayre that I neuer did before in any place. Euery man selleth his ware in his owne house, except forreners and those that hire shops in the Burse. So that there is no common place either in the streetes or in any open yard or field (as I obserued at the Fayre of Bergamo in Italie and in all other places) but only within the compasse of their owne priuate houses. Which maketh the Fayre seeme but little, though indeed it be very great. I haue read that this City was once deprived of their Fayre by the Emperour *Charles the fourth*, about some two hundred and fifty yeares since, who for a certaine grudge that he bare to the Franckfordians, by reason that they entertayned his aduersary *Gunterus Earle of Schwartzenburg* within the City, and proclaimed him King of the Romanes, tooke away the Fayre from Franckford, and remoued it to Mentz; but being afterward reconciled to the City, he restored it againe to them.

I obserued no monuments of any note in this City. Though in *St. Bartholmewes Church* (as a learned man told me after I was gone from Franckford) I might haue seene the

monument of the foresaid Earle *Gunterus*, who was competitor with the said *Charles* the fourth for the empire, and afterward King of the Romans. For he died in this City, being poysoned by a physition, after he had reigned sixe moneths, and was finally buried in the said Church. Here also died *Ludouicus*, surnamed *Germanicus* for that he was King of Germanie, the third sonne of the Emperour *Ludouicus Pius*, by his first wife *Irmengardis*, in the yeare of his age threescore and ten, of the Lord 876. But he was not buried here. For his body was afterward carryed by his sonne *Ludouicus* the third to a place in the territorie of the Wormacians, called *Laureacum*. I went to the Monasterie of the Dominican Friers because I heard that there were certaine monuments and curious rarities to be seene amongst them, but they were so vnsociable and precise, that they would not affoord accesse to any strangers at the time of the Mart.

The religion of this City is both Protestant and Papiſticall; the Protestants professe *Luthers* doctrine. The principall Church which is dedicated to St. *Barthelmew* belongeth to the Papiſts, most of the other to the Protestants, sauing the Churches of Monasteries.

I receiued a speciall kindnesse In this City of an English Gentleman, with the commemoration of whose name I will finish my Obseruations of Franckford, euen Mr. *Thomas*

mas Row, the eldest sonne of Sir *Henry Row*, that was Lord Maior of London about two yeares since. Truly this Gentleman did me such a singular courtesie there, that he hath perpetually obliged me vnto him all the dayes of my life.

Thus much of Franckford.

HAuing spent two whole daies in Franckford, Wednesday and Thursday, I departed therehence the sixteenth day of September being Friday, about ten of the clocke in the morning, and trauelled by land to Mentz, whither I came by fixe of the clocke in the afternoone. This iourney was sixteene miles. I remained that night in Mentz. And whereas I meant to haue gone the next morning to Ingelheim Court, sixteene miles from Mentz, to haue seene the place where the Emperour *Charles* the Great was borne, and that magnificent Palace which he built there, wherein he sometimes kept his Imperiall Court, and which is yet shewed to this day; certayne Gentlemen of Colen craued my company in a boate downe the Rhene towards Colen. Whereupon I committed my selfe to the water the same morning, being Saturday, the 17th of September, about eight of the clocke, and came to the City of Boppard, which is thirty miles beyond it, about eight of the clocke in the eueing.

My Observations betwixt Mentz and Boppard.

Shortly after I had passed beyond Mentz, when I beganne to obserue diuers strong Townes and Castels situate hard by the Rhene, and more vpon the left banke in that part of Germanie, which was in the time of the Roman Empire reckoned a member of Gallia, then vpon the opposite shore; I entred into a serious kinde of examination of my selfe, how it came to passe that one banke of the Rhene was exceedingly planted with townes and fortresses, and the other very slenderly. And to the end I might be the better resolved in the matter, I asked a learned Gentleman in my boate, that was a Senator of Colen, what was the reason that the left banke of the Rhene was more frequently inhabited then the other. Who answered me in that manner as gaue me no full satisfaction. At last, after I had ruminated long vpon the matter, I called to my remembrance the warres that *Iulius Cæsar* waged with the ancient Germans, and did quickly satisfie my owne selfe without any further inquisition. For I coniectured that many of these Townes and Castels were built by the Romans, at what time they fortified that tract of the Rhene with presidarie souldiers for the better defence of their Prouinces against the violent excursions of the Germans, that bordered neare vnto them vpon the aduerse banke. Neither
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was my coniecture vaine. For this is most true, and confirmed by the irrefragable authority of many ancient and authenticke historiographers, that many of these places were built by the Romans themselves, shortly after *Cæsar* had conquered *Gallia*. This is the reason that there are so many magnificent and ancient Cities on the leift banke of that long tract betwixt Basil and Colen. Namely Strasbourg, Spira, Wormes, Mentz, Bing, Boppard, Confluence, and Bonna. But on the other side I saw no City or Towne of any note, but only Brisac a little from Basil, and yet that was but a meane thing in comparison of some of these. The like whereof I haue heard is to be obserued in one of the bankes of the Danubius, betwixt the place of the rising thereof and Hungarie. In which banke there are many stately Cities built, as *Pataunia*, *Ratisbona*, and diuers others. But on the opposite banke there are no ancient Cities or Citadels to be seene. The reason is, because the Romans durst not raise any on that side for feare of the sudden inuasion of the Germans that dwelt neare at hand.

I obserued many custome Townes betwixt Mentz and Colen, which are in number eleuen. They belong to diuers Princes Spirituall and Temporall, who receiue a great yearly ruenue by them. All passengers whatsoever they are, noble or ignoble, must arriue in each of these places, and stay a while till the boatemmen hath paid custome for his passage.

sage. To the passenger it is no charge at all, but only to the master of the boate. If any should dare in a resolute and wilfull humour to passe by any of these places, and not pay the stinted summe of money, the Publicans that sit at the receipt of custome, will presently discharge (as I heard) a peece of Ordinance at them, and make them an example to all after-commers. *Richard*, one of our English Kings, did once very graciously abolish all these tolles and taxations by water, to the great benefit of the Germans and al other passengers, when he kept his Court in the City of Wormes, after he was elected King of the Romans by the Elector Princes, as I haue before mentioned in my Obseruations of that City. Which thing purchas'd him the great loue and good will of the people for that little time that he liued in Germanie.

The first of these townes where we arriued was Bing, a place of great antiquitie, in Latine *Bingium*, that belongeth to the Archbishop of Mentz, and professeth the Popish religion. At this towne there is a riuer called Naha that intuseth it selfe into the Rhene, where they both do make a confluent. This is one of the garrison townes that I haue before mentioned, that were subiect to the Marshall of Mentz, where there lay a company of presidiarie souldiers with a Roman Prefect, by the appointment of *Iulius Cæsar*, for the defence of that limit against the Germanes. There are three things that haue much famoused

moused this towne. The first the death of *Drusus Nero*, whom I haue before mentioned. The second the Nunne of *Hildegardis* that once liued there. The third a tower standing in the Rhene, whereof anon I wil write a notable historie. About the death of *Drusus*, the historians do much differ. For some report that he was slaine by the Germanes, sitting vpon his horse. Others, that he perished by a fall from his horse. Which of these histories is truest both of the place and manner of his death, seeing I finde difference amongst the historiographers, I will not certainly affirme, but leaue it to the iudgement of the learned that are more expert in the Romane histories then my selfe. But surely for mine owne parte I am drawn by certain coniectures to beleeeue that he died at this towne. Amongst other reasons this is one: because there is a certaine fountaine shewed to this day neare to this towne (as *Munſter* writeth) that is called *Druselbrun*, that is, the fountaine of *Drusus*, as hauing his denomination from the foresaid *Drusus* that died here. As for the Nunne *Hildegardis*, she liued here about the yeare of our Lord 1180, as *Gesner* writeth, and was of the order of *St. Bennet*, euen in the time of *St. Bernard* Abbot of *Clarauallis*; betwixt whom there was great friendship, as it appeareth by their mutual Epistles that they wrote to each other, which are yet extant in the works of *St. Bernard*. Truly there are very admirable matters written of this woman by
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the historians. For it is reported that she was often rapt in the midst of her sleepe with certaine enthusiasmes, that is, diuine inspirations, whereby she learned the Latine tongue after a most miraculous manner without any teacher. A thing that will seeme vnto many readers a meere paradoxe, but certainly for my owne part I beleuee it to be true. For I receiue it from the authority of a very graue writer *Sebastian Munster*. Besides she was esteemed a great propheteesse in that age. And she wrote many treatises both in prose and verse: as the life of *St. Rupertus* the Confessor; the life of *St. Disibodus* Bishop: 135 seuerall Epistles, besides many other things that are mentioned by *Gesner* in the catalogue of her works. But the third thing that is reported of this towne is a thing passing memorable and very worthy the obseruation. Such a wondrous and rare accident as I neuer read or heard of the like before. Therefore I will relate it in this place out of *Munster*, for one of the most notable examples of Gods iustice that euer was extant in the whole world since the first creation thereof. It hapned in the yeare 914 that there was an exceeding famine in Germany, at what time *Otho*, surnamed the Great, was Emperour, and one *Hatta*, once Abbot of Fulda, was Archbishop of Mentz, of the Bishops after *Crescens* or *Crescentius* the two and thirtieth, of the Archbishops after *St. Bonifacius* the thirteenth. This *Hatto*, in the time of this great famine before mentioned,

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when he saw the poore people of the country exceedingly oppressed with famine, assembled a great company of them together into a barne, and like a most accursed & mercilesse caitiffe burnt vp those poore innocent soules, that were so farre from doubting any such matter, that they rather hoped to haue receiued some comfort and reliefe at his hands. The reason that moued the Prelate to commit that execrable impiety, was because he thought that the famine would the sooner cease, if those vnprofitable beggars that consumed more bread then they were worthy to eate, were dispatched out of the world. For he said that these poore folkes were like to mice, that were good for nothing but to deuoure corne. But Almighty God, the iust reuenger of the poore folks quarrel did not long suffer this hainous tyranny, this most detestable fact unpunished. For he mustred vp an army of mice against the Archbishop, and sent them to persecute him as his furious Alastors, so that they afflicted him both day and night, and would not suffer him to take his rest in any place. Whereupon the Prelate thinking that he should be secure from the iniury of mice if he were in a certaine tower that standeth in the Rhene neere to the towne, betooke himself vnto the said tower as to a safe refuge and sancturry from his enemies, and locked himselfe in. But the innumerable troupes of mice continually chaced him very eagerly, and swumme vnto him vpon the top of the water

to execute the iust iudgement of God; and so at last he was most miserably deuoured by those silly creatures; who pursued him with such bitter hostility, that it is recorded they scraped and gnawed off his very name from the walles and tapestry wherein it was written, after they had so cruelly deuoured his bodie. Wherefore the tower in which he was eaten vp by the mice is shewed to this day for a perpetuall monument to al succeeding ages of the barbarous and inhuman tyranny of that impious prelate, being situate in a little greene Iland in the midst of the Rheene, neere to this towne of Bing, and is commonly called in the Germane tongue the *Mowse turn*.

After I was a little past Bing, euen about the west end of the towne, I obserued that vpon the sides of the Rhene, which I did not perceiue before in any other part of Germany. For both sides of the riuer were inclosed with steepe rocky mountaines that ranne on a great way in length as farre as the towne of Bonna, which is a little on this side Colen, euen for the space of fiftie miles at the least, vpon the tops of which mountaines I saw an exceeding multitude of Towers, Castels, and Citadels, on both sides, which belong vnto those Princes in whose territories they stand, being built for the better fortification of those frontier parts of their Princedomes. Some of them seeme to be of that antiquitie that I am perswaded they were built by the ancient Romans, especially those of that shore which was
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heretofore esteemed a part of Gallia. Also I perceiued that these mountaines doe hemme in the Rhene in a farre straighter compasse, then before I came thither, euen almost by halfe. For it is in diuers places so narrow betwixt the rocks that a man may easily cast ouer a stone from one banke to the other, as a certaine Germane told me that passed in the same boate with me. But afterward when I came to *Bonna*, I obserued that those hills did *desinere in planiciem*, which plaine did continue from thenceforth till I came to the farthest bound of my journey vpon the Rhene in the Netherlands. None of these rocks could I perceiue in that whole tract betwix Basil and Strasbourg, sauing one, vpon the which the towne of Brisac is situate on the right hand of the Rhene; but a pleasant plaine on both sides which I heard extended itself as farre as Mentz, and from Mentz likewise the plaine continueth euen to the towns end of Bing, and then (as I haue said) beginne those steepe rockie mountaines.

There is a very strange custome obserued amongst the Germanes as they passe in their boates betwixt Mentz and Colen, and so likewise betwixt Colen and the lower parts of the Netherlands. Euery man, whatsoeuer he be, poore or rich, shall labour hard when it cometh to his turne, except he doth either by friendship, or some small summe of money, redeeme his labour. For their custome is, that the passengers must exercise themselves

felues with oares and rowing *alternis vicibus*, a couple together. So that the master of the boate (who me thinks in honestie ought either to doe it himselfe, or to procure some others to doe it for him) never roweth but when his turne commeth. This exercise, both for recreation and health sake I confesse is very conuenient for man. But to be tied vnto it by way of a strict necessity, when one payeth well for his passage, was a thing that did not a little distaste my humour.

The next custome Towne that we arriued at is called Bacchara, which is in the domination of the *Pfaltzgraue* of Rhene, and situate on the same left banke of the Rhene; a place as famous in Germanie for her generose wines growen vpon the hill of Furstenberg neare vnto it, as the valley Tellina is in the Grisons country, Falernus in Campania, or Chios in Greece. It seemeth by the name to be a towne of great antiquity, and to haue beene built in the time of Gentilisme. For some make the etymologie of the name to be *quasi Bacchi ara*, the Altar of *Bacchus*. Because that drunken God *Bacchus* had Altars erected vnto him in this place in time of the Pagan idolatrie. Others deriue it from *Bacchus* only, which by a Rhetorical figure, called *metonymia*, doth signifie wine. The reason of this deriuation is because this towne doth yeeld most excellent wine, as I haue already said. The religion of the towne is Protestant.

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The third *telonium* is called Cuve, which longeth to the *Pfaltzgraue* also. This towne is situate on the opposite banke, and very memorable for one thing, which is certaine Castell (whereof I haue before made mention in my Obseruations of Heilberg, situate in the middle of the Rhene, called *Pfaltz*, which signifieth a Palace, whence commeth the word *Pfaltzgraue* (otherwise commonly called *Palsgraue*) one of the most eminent and Princely titles of the Count palatine of Rhene. This towne professeth the Protestant religion also.

A little beyond Cuve we passed by the elegant little City of higher Wesel, in Latin *Wesalia superior*, but commonly called *Ober Wesel*, for distinction sake betwixt that and the lower Wesel in Cleueland. This towne is situate on the left banke of the Rhene, and longeth to the Archbishop of Treuirs, the third spiritual Elector of the Empire, who hath had the dominion of Wesel these many yeares, euen since the time of *Henry*, the seventh Emperour of that name, by whom it was Morgaged to the Archbishopricke of Treuirs, for a certaine summe of money, and neuer since redeemed. It is strongly walled, and beautified with many faire Towers built on the walles. The religion of it is Popish. Much is this towne spoken off for the martyrdom of a yong child in the same, called *Vernerus*, of the age of seuen yeares, in the yeare 1287. For it is written that the same

Wernerus was in the same yeare, vpon the thirteenth day of May, most cruelly martyred by the barbarous Iewes, in this manner: They tied him to a certaine wooden pillar, in a low vault vnder the ground, and whipped him so bitterly, that the poore innocent childe died with it. After they had thus handled him, they conueighed away his corps, and buried it vnder a certaine hedge, where brambles and thornes grew, but being afterward casually found out by some of the townes-folke of Wesel, it was therehence translated to a place called *Bauaricum*, where they built a church to almighty God in memory of that punie Martyr, and it is called by the name of *Wernerus Church* at this day. As for the wooden pillar whereunto they tyed him when they scourged him to death, it was afterward remoued to an hospitall Church of Wesel near to the Rhene, where they erected it at the toppe of the high Altar, and is there shewed to this day for a monument of that Iewish cruelty. In this towne was borne that famous Diuine * *Ioannes de Wasalia*, mentioned by *Matthias Illyricus* in his tract intituled *Catalogus testium Veritatis, qui ante Lutheri tempora Anticristo reclamant*. For this *Ioannes*, in the midst of the darknesse of Poperie, gaue a little glimpse of light in Christs Church, though

* But I will not confidently affirme that hee was borne in this towne. But either in this or the Lower Wesel in Cleue-land I know he was borne.

it was greatly obscured and suppressed by the iniquity of the times wherein he liued.

When we were passed Wesel we came to another custome Towne situate on the same banke of the Rhene, which was the fourth. The name of it is *St. Gewere*, a Protestant towne, and it standeth in that territory whose inhabitants were in former times called *Catti, a very warlike people much mentioned by *Cornelius Tacitus*, and other writers of the Roman histories; but now it hath the name of Hafsia, which is a Landgrauiat subiect to the renowned Prince *Maurice*, the present Landgrau of the country. To him doth this custome towne belong. It hath the denomination of *St. Gewere*, from a certain holy man, called *Goarus*, (for the Latin name of tho towne is *Sanctus Goarus*) that came hither out of Aquitanie, in the time of the Emperour *Mauricius*, and liued in this place a holy and religious life.

Here I obserued a very violent source of the torrent of the Rhene, which commeth to passe by meanes of a swift cataract, that is, a falle of the water from some vneuen parte of the streame. Also I heard that there is a deep gulfe, *rapidus vortex* in this place, which with a most incessant greedines swalloweth down the water by meanes of the manifold anfracts and intricate windings thereof, which

* From this word commeth *Cattinelnbogen*, the ancient name of a Towne in Hafsia wherhence the Landgtaue deriueth one of his Princely titles.

continuall drinking vp the water is said to be the naturall cause of the great violence of the streame that appeareth more there then in other places. It is often obserued that this place in the time of a raging tempest is so dangerous that no boates dare passe that way, or if any should by force of the storme be driuen in against their willes, the passengers doe very hardly escape with their liues. This foresaid towne of *St. Gewere* doth not want the meanes to make it something memorable as well as the rest of the Rhenish townes, though in quantity it be inferiour vnto all those that I haue already named. For there is one thing in it that doth make it much spoken of, whereof I will report a merry and short historie. A little within the towne gate there hangeth an yron collar fastened in the wall with one linke, which is made fit to be put vpon a mans neck without any manner of hurt to the party that weareth it, and they vse first to conueigh it ouer the head, and so to the neck. This collar doth every stranger and freshman the first time that he passeth that way (according to an ancient custome obserued amongst them) put vpon his neck (at the least as the Gentlemen told me that went in my boate) which hee must weare so long standing till he hath redeemed himselfe with a competent measure of wine. And at the drinking of it there is as much iouialty and merriment as heart can conceiue for the incorpo-

incorporating of a fresh nouice into the fraternity of boone companions. And from thenceforth he is free from all such manner of exactions as long as he liueth. That this is true I know by mine owne experience. For I was contented for nouelty sake to be their prisoner a litle while by wearing of the foresaid collar. This custome doth carry some kinde of affinity with certaine sociable ceremonies that wee haue in a place of England which are performed by that most reuerend Lord *Ball* of Bagshot in Hamptshire, who doth with many and indeed more solemne rites inuest his Brothers of his vnhalloved Chappell of Basingstone (as all our men of the westerne parts of England do know by deare experience to the smart of their purses) then these merry Burgomaisters of Saint *Gewere* vse to do. In this town was I like to separate my selfe from my Moguntine company. For as soone as I heard that the towne did belong to the Landgraue of Haffia, the very name of that worthy Prince (whome for his admirable wisedome they do not vn-deseruedly stile with the title of the Solomon of Germany) did strike into mee such a longing desire to see his Court at Cassel, that I was with great difficulty withdrawne by the perswasions of my company from going thither. For he is a Prince of such rare and miraculous gifts of learning (the same whereof when I was in Germany did *doctorum uolitare per ora virorum*, and exceedingly re-

founded farre and neare in the cares of all learned men) that next to my dread Soueraigne King, and his gracious son Prince *Henry*, the most vnparalleled father and sonne of all the Christian world, I do most honour and reuerence the memory of this learned and religious Prince. For his religion together with the same that is generally professed ouer his whole dominion, is altogether consonant to ours in England. And his learning is so rare (beeing confirmed by the testimonies of thousands of the learned sort) that he speaketh fixe or seuen languages most elegantly, and his affection to Englishmen is so great, that no stranger of any part of Christendome can bee more welcome to him then an Englishman. Although I say I was strooken with such a longing desire to see the Court of this most famous Prince (whome I haue here *obiter* glaunced at with this exorbitant digression from my maine matter vpon the occasion of arriuing in a towne of his dominion) yet the opportunity of my German associats recalled me, and so after much Mercuriall and Iouiall conuersation in this Towne of *St. Gewere*, we returned againe to our boate, and proceeded forward in our iourney. A little beyond the west end of this town I obserued a very beautiful and stately Castel, the sayrest of all that I sawe that day, situate vpon a lofty hill which belongeth to the foresayd Landgraue also as well as the towne. At length, about eight of the clocke at night,

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we arriued at the towne of Boppard, as I haue before said, and there reposed our selues till the next morning. This city of Boppard is situate vpon the left banke of the Rhene, and was our fifth custome towne. This city is very ancient, for it was built in the time of *Iulius Cæsar*, or (as I thinke) before. But this is certainly true, that it was in that time extant. For here lay an other Roman Prefect with a garrison of souldiers, one of the tenne subiect to the Moguntine Marshall, as I haue before said. The name of it in those daies was Bodobigra. As for this present name of Boppard, in Latin *Boppardia*, some write that it is so called *quasi Bonport*, which word signifieth a good or commodious haven Towne. I haue read that it was once oppugned, and after the siege of a few daies taken by *Richard*, one of our English Kings, because it made resistance against him when he came into Germanie after he was elected King of the Romanes. For in those daies it was an imperiall Citie, in regard whereof King *Richard* challenged it, and so it remained till the time of *Henry* the seuenth, who morgaged it to the Archbishop of Treuirs for a summe of money, at the same time that he did vpper Wesel. Euer since which time it hath bene subiect to the dominion of the Archbishop of Treuirs, and professeth the same religion that he doth, which is that of the Church of Rome. I am sorry that I can speake no more of this city, as of the monuments and antiquities

thereof (for some I heard are there to be seene) which it was not possible for me to suruay, because I came there late in the euening, and departed early the next day, beeing Sunday and the eighteenth of September, about fixe of the clocke in the morning. The next *Tetlonium* that wee came vnto was Lanstein the seuenth in number, which is in the dominion of the Archbishop of Mentz, and of the Popish religion. This standeth in the left banke of the Rhene also. From whence we came to the Citie of Confluentia, commonly called *Cobolentz*, on the left hand of the Rhene, which belongeth to the Archbishop of Treuirs; and hath her denomination from the Latin word *confluere*, which signifieth to runne together, because in that place there is a confluent of two noble riuers, the Rhene and the Mosella. The later of them is called *Obrinca* by *Ptolemæus Alexandrinus*. It riseth out of the country of Lingones in France, commonly called *Langres*, and runneth by the Cities of Mentz and Treuirs, and washeth a great part of the Country that was heretofore called *Austrasia*, but now *Lotharingia*, from the Emperour *Lotbarius* the first, who changed the name thereof, commonly called *Lorraine*. I obserued a fayre wooden bridge ouer this riuier at Confluence, supported with thirteene arches. This City is not inferiour in antiquity to any other of these Rhenish Cities or townes that I haue named since I came from Mentz. For it flourished in the daies of *Iulius Cæsar*

Cæſar, in whoſe time it was planted with a gariſon of ſoldiers in the behalfe of the Romanes, and gouerned by one of the foreſaid tenne Roman Prefects. that were ſubieſt to the high Marshall of Mentz. I obſerued that this city is inuironed with ſtrong walles, ſayrly adorned with pretty little Turrets, that do yeeld a very delicate ſhew. In this City was holden an Imperial Diet about the yeare of our Lord 1137. where moſt of the greateſt Princes of Germany were aſſembled to chooſe *Conrade* the third, that was Duke of Sueuia, Emperour. The religion of it is Papiſticall. Alſo there was ſhewed mee a very faire Monastery vpon a hill neere the City, which is inhabited by a conuent of Carthuſian Monkes. Likewiſe on the other ſide of the riuier, right oppoſite to the City, I ſaw a very ſtrong and impregnable Caſtell, called *Hennenſtein*, ſituate vpon a very eminent rocke. It belongeth to the Archbiſhop of Treuirs alſo, and is eſteemed the ſtrongest and greateſt Caſtell of all Germany beyond all compariſon. I heard that it is exceeſſing plentifully furniſhed with all manner of warlike munition, and continually kept by two hundred preſidiary ſouldiers, which do moſt vigilantly gard it night and day, and are ſo carefull of it, that they will not giue a ſtranger leaue to come within it, though hee would giue a a great ſumme of money to ſee it. The eighth cuſtome towne is called *Engers*, which is ſubieſt to the Archbiſhop of Treuirs. The ninth *Andernach*, ſituate vpon the left ſide of the Rhene, a very
ancient

ancient towne in the Diocesse of the Archbishop of Colen. For here resided another of the Roman Prefects in the time of *Iulius Cæsar*, and was the place where the last of the tenne garrisons lay that were subiect to the authority of the Moguntine Marshall. It was in former times called Antennacum. For so doth *Ammianus Marcellinus*, that ancient Historiographer, call it. For many hundred yeares agoe it suffered great dilapidations. But in the yeare 1120 it was very fairely re-edified by a certaine Archbishop of Colen, who bestowed very great cost vpon it. For besides the inward ornaments of the towne hee beautified it with strong walles, and built many fayre Towers in them, which do greatly grace the towne. An ornament that I much obserued in these Rhenish Cities and townes betwixt Mentz and Colen. In this towne was that worthy man, *Ioannes Guinterius*, borne, once publike professour of the Greeke tongue in the Vniuersity of Strasbourg, as I haue before mentioned in my discourse of that City. Neere this towne were fought two very great battels in the moneth of October, anno 876, betwixt the Emperour *Charles* the second, surnamed the *Bald*, and *Lewes*, the second sonne of the elder brother, surnamed *Germanicus*, in which battel his Nephew won the honour of the field, to his great glory, and did put the Emperour his Vncle to flight. The second was betwixt that victorious German Emperour *Otbo*, surnamed the Great, and *Ebarhardus*, Duke of Franconia, wherein the Duke

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was slaine, and *Gislebertus*, Duke of Lorraine, who married the Lady *Gerbirga*, the Emperours eldest sister, and was confederated with the said *Eberhardus*, was drowned in the riuer Rhene, but a little from the place where the battell was fought. Here the Emperour partly slue and partly tooke prisoners all those Earles and great Lordes that held with his enemies. This hapned about the yeare of our Lord 950. The tenth is called Lintz, situate on the right banke of the Rhene, and in the Diocesse of the Archbishop of Colen, whose religion it professeth. This towne is famous for the residence of the Emperour *Frederick* the third, who did sometimes keepe his imperiall Court here, and at last died in this towne of a surfet, by eating too many mellons, vpon the nineteenth day of August, in the yeare of our Lord 1493, and of his age seuentie eight, after hee had swayed the Empire fifty three yeares, 4 moneths, & 4 daies. He liued 3 yeares longer then *Augustus Cæsar*, & reigned 3 yeares lesse. But his body doth not lie here, for it was translated from this place, where it lay for the space of 20 yeares, to Vienna in Austria, in the yeare 1315, and the seuenth day of Nouember, where his bones haue bene kept euer since in a most magnificent *Mausoleum*. From Lintz we went to an obscure towne in the Diocesse of Colen, called Vberwinter, that standeth in the left bank of the Rhene, and came thither about fixe of the clocke in the euening, where wee remained all that night. This daies iourney betwixt
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the Citie of Boppard and Vberwinter contained some thirty miles. In this place we solaced our selues after our tedious labour of rowing, as merrily as we could. One merry conceit, amongst the rest that I heard in this good company, I will here relate. One of my Moguntine associates, that was a merry gentleman, and one that had lately bene a student in the Vniuersitie of Altorph, neere the City of Norimberg, told me, as we sate together at supper, that a certaine Bishop had two kind of wines in his cellar, a better and a worse, that were called by two distinct names, the better, *Noli me tangere*, the worse, *Vtcunque*. And that a certaine merry conceited fellow, that sate at the Bishops table, hauing dranke once or twice of the *Vtcunque*, so much disliked it, that he would drink no more of it. Therefore he spake to one of the Bishops seruants that waited at table, to giue him a draught of the *Noli me tangere*, and withal pronounced vnto him, in the presence of the Bishop, these two merry Latin verses *ex tempore*.

Si das Vtcunque, dæmon vos tollat vtrunque :

Ibis ad astra poli, si fers Me tangere noli.

With this and such other pleasant conceits we recreated ourselues that night at Vberwinter, and the next morning, being Munday, and the nineteenth of September, we tooke boate againe about three of the clocke, and came to Colen, which was eightene miles beyond it, about tenne of the same morning : our whole iourney betwixt Mentz and Colen was about seuentie eight miles. I obserued in a
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great many places, on both sides of the Rhene, more gallows and wheelles betwixt Mentz and Colen, then euer I saw in so short a space in all my life, especially within few miles of Colen, by reason that the rusticall Corydons of the country, which are commonly called the Boores and the Free-booters, (a name that is giuen vnto the lewd murdering villaines of the country that liue by robbing and spoyling of trauellers, being called Free booters, because they haue their booties and prey from passengers free, paying nothing for them except they are taken) do commit many notorious robberies neere the Rhene, who are such cruell and bloody horseleaches (the very *Hyena & Lycanthropi* of Germany) that they seldom robbe any man but forthwith they cut his throat. And some of them doe afterward escape, by reason of the woodes neere at hand, in which they shelter themselves free from danger. Yet others are sometimes taken, and most cruelly excarnificated and tortured vpon these wheelles, in that manner that I haue before mentioned in some of my obseruations of France. For I sawe the bones of many of them lie vppon the wheele, a doleful spectacle for any relenting Christian to behold. And vpon those gallows, in diuers places, I sawe murderers hang, partly in chaines, and partly without chaines. A punishment too good for these Cyclopicall Anthropophagi, these Caniball man-eaters. I haue heard that the Free-booters doe make themselves so strong, that they are not to be taken by the country. For I obserued a towne abo-

twenty miles on this side Colen, called Remagan, situate neere the Rhene, which about some ten yeares since was miserably ransacked by these Free-booters, who banded themselves together in so great a troope, as consisted of almost three thousand persons. The towne it selfe they defaced not, but only took away their goods, to the vtter vndoing and impouerishment of the inhabitants. The like they did to a goodly Palace hard by it, called the *Præpositura*, by reason that it belongeth to an Ecclesiastical *Præpositus*, a man of great authority, that doth sometimes make his residence in that place. Within a few miles on this side Colen we arriued at the fayre towne of Bonna, situate on the left bank of the Rhene, a place of great antiquity. For it was built either a little before the incarnation of Christ, or in the time of Christ. That it is ancient it appeareth by the testimony of that famous Geographer, *Claudius Ptolemæus* of Alexandria, who liued about 140 yeares after *Christ*, in the time of the Emperour *Marcus Aurelius Antoninus*, surnamed *Philosophus*. This towne is the eleuenth and the last *Telonium* of all those betwixt Mentz and Colen. It belongeth to the Archbishop of Colen, and professeth the same religion that he doth, which is that of the church of Rome. Here the Archbishop hath a Palace situated hard by the Rhene, a most magnificent and princely building, but much inferiour to diuers Palaces both of our King *James*, and of many Noblemen of England. Which I therefore adde, because

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One of my company that aduised me to behold it well, told mee it was a Palace of so great magnificence, that he thought all my country of England could not yeeld the like. But surely his opinion was very false and erroneous. For besides many other English Palaces that do surpasse that of the Archbishop of Colen, there is one in mine owne country of Somersetshire, euen the magnificent house of my most worthy and right Worshipful neighbour and Meccenas, Sir *Edward Philippes*, now maister of the Rolles (whom I name *honoris causa*) in the towne of Montacute, so stately adorned with the statues of the nine Worthies, that may bee at the least equally ranked with this of *Bonna*, if not something preferred before it. At this towne the steepe Rhenish Mountaines, which did on both sides inclose the Rhene like to naturall walles or Bulwarkes betwixt the towne of Bing (as I haue before said) and *Bonna* for the space of more then fifty miles, do *desinere in planiciem*, which plain continued till I came to the farther bound of my iourney vpon the Rhene in the Netherlands, as I haue before said also. *Bonna* with Colen and many other goodly townes in that tract, was once most grievously spoyled by the Normans in the time of the Emperour *Lotharius* the second.

It hapned that this nineteenth day of September, when I came to Colen, was according to the computation of the Church of these parts of Christendome the feast of St. *Michael* the Archangel, which was ten dayes sooner there

there then with vs in England. Vpon which day there were many religious ceremonies celebrated in the City of Colen, and great shewes of Saints reliques. Amongst other things I obserued a very frequent concurse of people at a little Chappel situate on the left side of the Rhene, about a mile on this side Colen, in which they report the body of St. *Maternus* was buried, who was one of the Disciples of St. *Peter* the Apostle, and the first conuerter both of the City of Colen, and of diuers other Cities and Townes in the Prouinces thereabout from Gentilisme to Christianity. But at this day there is only the shrine of him shewed in the foresaid Chappell, in which his body was once intombed. That shrine they worshipped very religiously, with many holy ceremonies, vpon that day of St. *Michael*. But now it is only an empty monument, void of any thing. For his bones were afterward carried to the City of *Tréuirs* (as I heard diuers report in Colen) where they are kept to this day, together with many ancient reliques of other Saints, which that City doth more abundantly yeeld (as many haue told me in diuers places) then any City of all Christendome, sauing Rome.

*The end of my Obseruations of some parts
of high Germanie.*

END OF THE SECOND VOLUME.

1. The first part of the document is a list of names and addresses.

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